

THE
VVHOLE TREATISE
OF THE CASES OF CONSCIENCE,
DISTINGVISHED INTO THREE
Booke.

Taught and delivered by M: W: Perkins in his holy-
day Lectures, examined by his owne briefes, and published
for the communyng, by T. Rickering Bacheler
Laur of Divinitatis

Newly corrected, with the two Tables set before the
first booke, one of the Heades and Number of the Questi-
ons propounded and refolved; another of the principall
Texts of Scripture, whiche are either explained, or vindicated
from corrupt interpretation.

Rom. 14.22.
Whatsoever is not of Faith, is sinne.



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TO THE RIGHT HONOURABLE, EDWARD

Lord Dennis, Baron of Walsham,

&c.

Igh Honourable: There is no one *Doctrine*, revealed in the Word of God, or dispēsed by the Prophets and Apostles, of greater vse and consequence in the life of man, then is that, which prescribeth a *Forme* of repecting and rectifying the *Conscience*.

The benefit, which from hence issmeth unto the Church of God, is unspeakable: For first, it serueth to discover the cure of the dangerous sore that can be, the *wound of the Spirit*: Which how great a croesse it is, the Wise man reporteth: one of true experiance, when he saith, that *the Spirit of a man will staine his infirmitie, but a wounded Spirit who can beare it?* And his meaning is, that no outward griefe, can fall into the nature of man, which will not be with patience indured, to the vnothe, so long as the minde is not troubled, or dismayed. But when once the Spirit is

Prov. 17. 22.

Prov. 17. 22.

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touched, and the heart, (which beeing well apaid, is the very fountaine of peace to the whole man,) smitten with feare of the wrath of God for sinnes; whose griefe is so great, the burden so intolerable, that it will not by any ougryard weanes, be eased or asswaged.

Secondly, it giueth for all particular Cases, speciall and sound direction; whether man be to talke with God, in the imme-
diat, performance of the duties of his Service; or soe conueniently man, according to the
busynesse and condition of his life, in the Familiie,
Churche, or common-wealthe. The want of
which direction, of what force it is to write
the actions of men, which are good in them-
selves; to sinnes and vices of the agents, S.
Paul affirmeth that generall Conclusion,
Rom 14:23. *Whatsoever is of flesh, is sinne. Whereto he
would reach vs, it is whatsoeuer is done, or
wellreached by men in this life, whether it
concerne the knowlidge and worship of
God, or any particular dutie to be perform-
ed, by vertue of their callinges, for the com-
munity good; wheresoe they haue not sufficient
warraunce and assurance in Conscience, ground-
ed upon the Word, that it is to be done, or
not to be done; to whom it is a sinne.*

Thirdly, it is of all other Doctrines, (bee-
ing rightly vised,) the most comfortable. For
it is not founded in the opinions, and vacua-
ble conceits of men, neither doth it consist
of Conclusions and Positions, which are one-
ly

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ly probable and conjectural; (for the Conscience of the doubting or distressed partie, can not be established and rectified by them;) but it resteth upon most sufficient and certaine Grounds, collected and drawing out of the very Word of God, which, as it is mighty in operating, piercing the hearts, and discerning the thoughts and intents thereof, so is it alone available and effectuall to pacifie the minde, and to giue full satisfaction to the Conscience. Heb.4:12.

And as the benefit is great; so the want of this Doctrine, together with the true manner of applying the same, is, and hath beene the cause of many and great inconueniences. For even of those that feare God, and haue received so beleeue, there be many, who in the time of their distresses, when they haue considered the weight and desert of their sinnes, and withall apprehended the wrath of God, due unto them; haue beeene brought vnto hard exigents, mourning, and wayling, and crying out, as if God had forsaken them, vntill they haue beeene releaved by the Spirit of Christ in the meditation of the word, & promise of God. But those especially, who haue not beeene instructed in the knowledge of the truth, nor acquainted with the course of Gods dealing with his distressed children, by reason of ignorance, and blindnes in matters of Religion and pietie, when the Lord hath let loose the cords of their Consciences, and

Psal.6.6. and
22.1.2.

Psal.119.v.49.
50.

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set before their eyes, both the number of their sinnes committed, and the iust anger of God purchased thereby , what haue they done? surely despairing of the mercie of God, and their owne saluation, they haue either growne to phrensie, and madnes , or els sorted vnto themselves fearefull ends , some by hanging, some by drowning. others by embrusing their hands in their owne blood. And if not in regard of griefe and trouble of minde; yet for want of better resolution in particular cases, within the compasse of their generall or personall callings,(though otherwise , men indued with some measure of knowledge and obedience,) they haue either abused,or els quite relinquished and forsaken their callings, and thereby become scandalous, and offensive vnto others.

Now then, as by these and sundry other Instances of proove, the matter it selfe appeares to be of great waight and importance, so it is most meete, that the best and fittest course should be taken, in the teaching and inforsing of the same. In which regard we haue just cause , to challenge the Popish Church, who in their Case-writings haue erred, both in the substance and circumstances of this Doctrine, as shall appeare in the sequelle.

First, because the dutie of releeving the Conscience, is by them commended to the sacrificing Priest,which , though according

to

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to their owne Canons ▷ he shoulde be a man of knowledge, and free from imputation of wickednes, yet oft times it falls out that he is either vnlearned, or els wicked and lewd of conuersation, and consequently vnsit for such a purpose.

Secondly, they teach that their Preists appointed to be comforters and releueers of the distressed, are made by Christ himselfe ^c judges of the *Cases of conscience*, hauing in their owne hands a *indicare* power and authoritie, *truly* and *properly* to binde or to loose, to remitte or to retaine sinnes, to open or to shute the kingdome of heauen. Whereas the Scripture vttereth a contrarie voice, that Christ onely hath the keyes of Dauid, which *properly* and *truly* openeth, and no man shutteth, and *properly* and *truly* shutteth, and no man openeth. And the Ministers of God are not called to be *absolute Judges* of the Conscience, but onely *Messengers* and *Embassadors* of *reconciliation*; wherevpon it followeth, that they cannot be ^dthe *authors* and *givers* of *remission* of sinnes, but onely the *Ministers* and *Dispensers* of the same.

Thirdly, the Papists in their writings haue scattered here and there, sundrie false and erroneous Grounds of *Doctrine*, much preiudicall to the direction or resolution of the Conscience in time of neede, as namely, I. That a man in the course of his life, may *build* himselfe upon the *faith* of his *teachers*, and for

b Decret. de penit. dist. 6.
cap. 1: Causae
spiritualis iu-
dex, ut fieri
non committat
crimes ne-
quitis, ita nō
carent summa
conscientia.

c Iudices in
causis peni-
tentium. Bell.
de pecc. lib. 3.
cap. 33.
Concil. Trida-
tiss. 1. 4 cap. 9.
Prolog. in
Summ. An-
tonii. Archi-
episc. Flo-
rentini.
Mark. 2. 30.
Reu. 3. 8.

d Cor. 3. 20.

d Theophl.
comment. in
Ivan. 3. 22 &
Hieron. l. 3.
comment. in
Math super
verbis. Tibi
dabo claves.
Emanuel Sa-
in Athor. con-
fessionum.
Summa An-
gelica. capit.
Fides. parag.
6. 7.

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Council.Trid
Lxx. cap. 9.

a Matth.4.31.
Iam.1.6.
Rom.4.20.

Council.Trid
Lxx. cap. 9.

his saluation rest, contented with an *implicie* and *vn-expreſſed faith*. Which doctrine, as it is an onely meane, to keepe men in perpetuall blindnes and ignorance, so it serveth to no other purpose in the time of Temptatio, but to plunge the hart of man into the pit of despaire, it being vncapable of confort, for want of particular knowledg & vnderſtāding of the word and promise of God. II. That every man ought to ſtand in feare and doubt of the pardon of his ſinneſ, and that no man can be assured by the certentie of faith, either of the preſent fauour of God, or of his owne ſaluation. True it is, that in respect of our owne vñworthi-
nes and indisposition, we haue iuft cause, not onely to doubt and feare, but to despaire and be confounded before the iudgement ſeat of God. Yet that a man ſhould not be cer-
tainely reſolved by faith of the mercie of God, in and for the merit of Christ, is a com-
fortleſſe doctrine to a diſtrefſed ſoule, and contrarie vnto the ſaving word of the Go-
ſpel, which teacheth, that certentie floweth from the nature of faith, and not doubting.
III. That every man is bound in conſcience upon
paine of diuination, to make ſpeciall confeſſion of
his mortall ſinneſ, with all the particular cir-
cumſtāces therof once every yere to his Prief. This poſition & praſtice, besides that it hath
no warrant of ſacred writte, nor yet any
ground of Orthodoxe antiquitie, for 800.
yeareſ, more or leſſe after Christ: it maketh
notabiy

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F. 51. 19. 12.

notably to the disturbing of the peace of Conscience, in time of extremitie, considering that is impossible, either to understand or remember all, many beeing hidden and vnowne. And the minde being in this case informed, that forgiuenesse dependeth vpon such an enumeration, may thus be brought into doubt and distrust, and will not be able to rest by faith in the sole mercie of God, the onely soueraigne medicine of the soule. Againe, the griefe of the mind, doth not alwaies arise from all the sinnes that a man hath committed, neither doth the Lord set before the sinners eyes, whatsoeuer euill hath bin done by him; but some one or more particulars. And these are they, that doe lie hevie vpon the heart; and to be eased of them, will be worke inough, though he doth not exhibite vnto the Confessour, a Catalogue of all the rest. I V. That *some* sinnes are veniall, because they are onely besides the Lawe of God, not against it, and because *they bind over the sinner onely to temporall, and not to eternall punishments.* This conclusion, first is false; For though it be granted, that some offences are greater, some lesser, some in a higher degree, others in a lower. Againe, that sinnes in regard of the euent, beeing repented of, or in respect of the person sinning, beeing in Christ, and therefore accounted iust, are pardonable, because they are not imputed to condemnation; yet there is no sinne of what degree

a Precisione ve-
niale-quod non
colliguntur
ad ultimum si-
nem, unde non
meritor potest
eternam, sed
temporalem.
Jacob. de Gra-
phiis. Decision.
anrear. Cap.
Cosmopolit. 1. cap. 6.

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1. Job 3.4:

degree soever, which is not simply, and *of it selfe mortall*, whether we respect the nature of the sinne, or the measure and proportion of diuine justice. For in nature it is an *anomie*, that is to say, an aberration from the perfect rule of righteousnesse, and therefore is subject to the curse, both of temporarie and eternall death. It is an offence against the highest Maiestie, and consequently, man standeth by it ingaged to euerlastring torment. Secondly, it is a weake and insufficiēt ground of resolution, to a troubled Conscience. For whereas true and sauing ioy is the daughter of sorrow, and the heart of man cannot be lifted vp, in assurance of Gods fauour, to the apprehensiō and conceipt of heauenly comforts, vnlesse it be first abased, and by true humiliation, brought to nothing in it selfe; The remembrance of this, that the offence committed is veniall, may in some cases too much enlarge the heart, and giue occasion to presume, when haply there will be reason to the contrary. And if not that, yet in case of falling by infirmitie after grace receiuēt, the mind beeing forestalled with this erronious conceipt, that the sinne is leſſe, then it is indeede, because veniall, may in the issue be leſſe quieted, and more perplexed. V. That a man may satisfie the iustice of God, for the temporall punishment of his sinnes committed. To omit the yn-truth of this position; Howe it maketh to the easing of the heart, or the asswaging of the griefe

Concil. Trid.
sess. 1. 4. can. 13.

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griefe of minde in temptation, I appeale to common experiance. For when a man, beeing assured of the pardon of his sinnes, shall yet consider, that there is something more behind to be done on his part, how can he in probabilitie, rely himselfe wholly vpon Christis satisfaction? How can he reape vnto himselfe from thence any assitance of reconciliation to God, whome he formerly offended? If we may and must doe something in our owne persons, whereby to appease the wrath of God, why hath our Sauour taught vs for our hearts relief, wholly and onely to make the plea of pardon for our sinnes? True it is indeede, that Popish Confessours doe teach their penitents, when they feele the wrath of God vpon them for signe, to stoppe the mouth of Conscience, by performance of a formall *humiliation* and repentance, yea to offer vnto God some ceremoniall duties in way of satisfaction. But when sorrow sazeth vpon the soule, and the man falls into temptation, then it will appearre that these directions were not currant; for notwithstanding them, he may want sound comfort in Gods mercie, and runne into despaire without recouerie. And for this cause, vpon experiance it hath bin prooued, that euen Papists themselves in the houre of death, haue bin content to renounce their owne workes, yea the whole body of humane satisfactions, and to cleave onely to the mercie of God

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in Christ for their salvation.

By these instances, and many more that might be alledged to this purpose, it is apparent, upon how weake and vnlstable Grounds the *Catechism* of the Popish Church standeth; and how indirect a course they take, for the resolution and direction of the troubled Conscience.

Now by the benefit and abuse of this Doctrine, we see how necessary it is, that in Churches which professe Christian religion, it should be more taught, and further enlarged, than it is. And to this purpose it were to be wished, that men of knowledge in the Ministerie, that haue by the grace of God attained vnto the Tongue of the learned, would employ their paines this way; not onely in searching into the depth of such points as stand in bare speculation, but in annexing thereunto the grounds and conclusions of practise, wherby they might both informe the iudgement, & rectifie the conscience of the hearers. By this means it would come to passe, that the poore distressed soule might be releued, pietie and devotion more practised, the kingdome of Sinne, Satan, and Antichrist weakened, and impayred, and the contrarie kingdome of Christ Jesus more and more established.

What the Author & Contriuuer of the Discourse ensuing hath done in this behalfe, it is evident by the whole course of his writings, that he hath left behinde him: all which, as they

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they doe openly shew vnto the world, howe great a measure of knowledge and vnderstanding, with other endowments both of nature and grace, the Lord had enriched him withall; so they doe carrie with them the sweet sauour of piety and sanctification, wherwith he approoued his heart vnto God, and his life vnto men. Wherein also vpon occasion, he hath propounded, and explained sundry notable rules of direction and resolution of the Conscience, as will appeare to the view of the learned & well-advised Reader.

To let passe all the rest: this present Treatise giueth very sufficient testimonie, of his knowledge and dexteritie in that kinde, which could not be attained vnto, without great paines, much observation, and long ex-
periencie. A labour which comprehendeth it selfe to the Church of God in two respects principally. One, because his groundis and principles are drawne either directly, or by lyst consequente out of the written Word and so are of greater force, to con-
vincse the conscience, and to due confirmation
to the mind, either doubting, or unassayed.
The other, for that it is deliuerte with such
perpicuitie, and disposed in such order and
Methode, as fitteth best for the vnderstan-
ding and memorie of any, whosoeuer shall
peruse it.

Now this whole Treatise of the Questions,
I have made bold to present vnto your
Lordsh.

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Lordish, and to publish abroad vnder your protection. First, because God, who vouchsa-
feth speciall fauour to them that honour
him, hath adorned your estate with Honour,
your person inwardly with many rich graces
of his Spirit, and outwardly with the professi-
on and practise of true Religion; a thing di-
rectly confirmed by your ynfained loue of
the truth, and continuall fauours to the Tea-
chers of the same, the Ministers and Dispen-
sers of the Gospel. Secondly, because as the
Author of these Cases, was himselfe in many
respects, bound vnto your Hon. while he li-
ued; so his wife and children for his sake,
haue received much kindnes at your hands,
since his death; a manifest proofe of the
truth & synceritie of your affection towards
him in the Lord. And in the last place, it was
my deſire, by ſetting them forth vnder your
name, to give ſome testimonie of dutie to
your Hon. presuming that as you loued the
Author, ſo you will be pleased to patronize
the Worke, and fauourably to interpret, of
the paines and good intention of the publi-
ſher. And thus crauing pardon for my bold-
neſs, I humbly take my leaue, and commend
your Lordſhip to the grace & fauour of God in
Christ. From: *Emmanuel Colledge in Cambr.*

Your Hon. in all dutie to be
commanded,
Tho. Pickering.

To the godly and well- affected Reader whosoeuer.



Doe now at the length offer unto thy view (Christian Reader) the whole Treatise of Case-drivnitie, so farre as the Author proceeded in the delimerie thereof before his death. If thou hast bin longer held in expectation thereof, then either thy selfe desirest, or wai meete, I must intreate thy favourable interpretation of my forbearance; partly in regard of many private distractiions, and sundrie occurrents wherein I was detained from this dutie, and partly also in respect of my desire to publish it in such sort to thy contentment, that it might afterward require no further siling or forbitting by secondarie Corrections. Wherin, notwithstanding mine endeavour to the contrary, my hope hath beeene in part prejudiced, by reason of some faults escaped in the Printing, through want of carefull attendace on the Presse in my necessarie absence. The principall I have noted in a Table before the first Booke, and the other of lesser moment, I commend to thy private pardon.

Touching the Treatise it selfe, I haue dealt as faithfully as I could, keeping close to the Preachers owne words, without any materiall addition, detractioun, or amplification. His Methode remaines the same in the bodie of the discourse, nor admitting the least alteration. Only it was thought

To the Reader.

thought convenient, so distinguisht it into Booke
according to the severall distinct parts, the Booke
into Chapters, the Chapters into Sections; and my meaning
therin was, to helpe the memorie of the Roader,
and to avoide tediousnesse the daughter of longsome
discourses.

Now if in the perusing, thou either find a-
nything amisse, or thy selfe partly not fully satisfi-
ed in particular; then remember what is the Lot
of learned mens workes which are Scriptura post-
humus (whereof these latter times haue yeelded ma-
ny examples) to be left after a sort, naked and im-
perfect, when the Authors themselves are gone,
who might haue brought them to perfection. Con-
sider againe, that in regard of the weight of this
moriety Argument, it were much better kindly &
thankfully to accept and imploy these labours, how-
soever imparied, then by their suppreſſing to be
wholly depriv'd of ſuch a benefit. And unball
rest with me in hope, that as himſelfe hath first
traced the way, and walked by the bankes of this
mine ſea, ſo others upon this occation, will be in-
couraged to attempt the like course, or at leaſt to
enlarge this werke by addition of more particulars.
Meane while, not doubting of thy Christian ac-
ceptance of my paines for thy good, I commend
them to thy loue, thy ſelue unto God and the word
of his grace. Eman. Coll. Novemb. 20. 1606.

Thine in Christ Iesuſ,
Tho. P.

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and number of the
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THE FIRST
Booke of the Cases of
Conscience, concerning Man simply
considered in himselfe without
relation to an other.

The Preface declaring the
Ground and Order of the
Treatise following.

Isaiah, 40. 4.

The Lord God hath given me a tongue of the learned, that I should know to minister a word in due time, to him that is wearie.



N that part of the Prophetic which goes before, the holy Ghost setteth downe and foretelleth the Calling of the Gentiles, which was to beginne at the death of Christ, and from thence to continue vnto this day, and so consequently to the ende of the world. In the former veries of this Chapter, there is mention made of the refection of the Iewes; I meane not a generall, but a

A 1 par-

particular reiection, namely then, when they were in affliction in the daies of Isaia. Now in this, and so in all other Prophecies of the like kind, which intreat of this point; Christ himselfe is brought in, speaking in his owne person; and the words of this Chapter from the beginning, to this present verse and the rest that follow, are the words of Christ the Mediatour.

In the verses going before, he disputes the case of their reiection, and the summe of the whole disputation is: that either he or they themselues were the causes thereof; but he was not the cause & therefore they themselues by their sinnes. The reason, whereby he proues that they themselues were the cause, is framed in this sort. You Iewes cannot bring any writing or bill of diuorce, to shew that I reiected you: therefore I appeale euen to your owne consciencies, whether you haue not brought this iudgement vpon your selues, by your iniuries. verf. 1. On the other side, the reaso why God was not the cause is: because ke for his part called them in great mercie and loue: but when he called they would not obey. ver. 2.

Now in the ende of the second verse, is contained an answer to a secret reply, that some obstante Iewe might make after this manner: God hath not nowe the like power in sauing and deliuering vs, as he hath had in former times: therefore we cannot hope or expect

expect any deliueraunce from him, and howe
then shall we doe in the meane while? To
this the Lord himselfe makes answer, vers.
2, 3, 4. that his hand is not shortned, nor
his power lessened in regard of greater
workes, much lesse in respect of their deli-
uerance ; and though the present affli-
ction which they indured, was great and
tedious, yet they were not to be ouermuch
dismayed in themselues , but rather to be
comforted:because God had giuen him *the
tongue of the learned*, to minister a word
in season to the wearie and distressed, and
consequently, that he had power to ease
and refresh that their wearines and afflicti-
on.

In this text then , there is set downe one
principall dutie of Christ's propheticall office,
by allusion to the practises of the Prophets
in the old Testament, especially those which
belonged to the schooles of Elias and Eli-
zeus, who are here termed , *the learned*.
And out of the words thereof, one speciaill
point of instruction may be gathered, name-
ly, *That there is a certaine knowledge or do-
ctrine revealed in the word of God, whereby the
consciences of the weake may be rectified
and pacified:* I gather it thus . It was one
speciaill dutie of Christ's propheticall office,
to give comfort to the consciences of
those that were distressed, as the Prophet
here recordeth. Now as Christ had this

power to execute and performe such a dutie, so he hath committed the dispensation therof to the Ministers of the Gospel. For we may not thinke that Christ in his owne person, ministred and spake words of comfort to the wearie, in the times of the Prophets, because he was not then exhibited in our nature; and yet he did then speake, but how? in the persons of the Prophets. So likewise, because Christ now in the new Testament, speaks not vnto the afflicted in his own proper person, it remaineth therfore, that he perfromes this great worke in the Ministrie of Pastours and Teachers vpon earth, to whom he hath giuen knowledge, and other gifts to this ende and purpose. There must needes therefore be a certen and infallible doctrine, propounded and taught in the Scriptures, whereby the consciences of men distressed, may be quieted and releued. And this doctrine is not attained vnto by extraordinarie revelation, but must be drawne out of the written word of God.

The point therfore to be handled is, What this doctrine should be? It is not a matter easie and at hand, but full of labour and difficultie: yea very large, like vnto the maine sea: I will onely (as it were) walke by the banks of it, and propound the heads of doctrine, that thereby I may, at least, occasion others, to consider & handle the same more at large.

That

That I may proceede in order: First, I am to lay downe certaine Grounds or Preambles, which may gue light and direction to the things that follow: and in the next place, I will propound and answer the maine and principall Quellions of Conscience.

CHAP. I.

*Of the two first Grounds of Cases, Confession,
and the degrees of Goodnes.*



The Grounds or Preambles are especially foure. The first, touching Confession. The second, touching the degrees of Goodnesse in things and actions. The third, touching the degrees of Sinne. The fourth and last concerning the Subiection and Power of conscience. Of these in order.

Sect. I.

The first Ground is, That in the troubles of conscience, it is meete and conuenient, there should alwaies be vsed a private Confession. For Iames saith, *Confesse your faults one to another, and pray one for another,* thereby signifying that Confession in this case, is to be vsed as a thing most requisite. For in all reason, the Physician must first know the disease, before he can applice the remedie; and the grieve of the heart will not

Iam.5.16.

be discerned, vnlesse it be manifested by the confession of the partie diseased; and for this cause also in the grieve of conscience , the *scruple*, that is, the thing that troubleth the conscience must be knowne.

Neuerthelesse in priuate confession, these caueats must be obserued. First, it must not be vrged, as a thing simply or absolutely necessarie, without which there can be no saluatiō. Againe, it is not fit that confession should be of all sinnes, but onely of the *scruple* it selfe, that is, of that or those sinnes alone, which do trouble and molest the conscience. Thirdly, though confession may be made to any kind of man, *Confesse one to another*, saith Iames,) yet is it especially to be made to the Prophets and Ministers of the Gospell. For they in likelyhood, of all other men, in respect of their places and gifts, are the fittest and best able to instruct, correct, cōfort & enforme the weake & wounded cōscience. Lastly, the person to whome it is made, must be a man of trust & fidelity, able & willing to keepe secret things that are reueiled, yea to burie thē (as it were) in the graue of obliuion, for *Lone conveyneth a multitude of sinnes.*

Selt. 2.

The next Ground is touching the degrees of Goodnes in humane things and actions. Goodnesse in things is twofold; vncreated and created. Vncreated is God himselfe , who never had beginning , and who

who is Goodnesse it selfe, because his nature is absolutely and perfectly good; and because he is the author and worker thereof, in all things created. Created goodnes, is that whereby the creature is made good; and it is nothing els, but the fruit of that goodnesse, that is essentially in God. Now the degrees thereof are these. There is a generall or naturall Goodnesse in creatures, & a more speciall or morrall Goodnesse.

Generall Goodnesse is that, whereby all creatures are accepted and approoued of God, by whome they were both created and ordained. Thus every creature is good, partly by creation, and partly by ordination. By creation it is, that the substance of each creature, as of the Sunne, the Moone, the Earth, Water, Meate, Drink, &c. is good, hauing the beeing thereof from God. Hence also the essentiall properties, quantities, qualities, motions, actions and inclinations of the creatures, in themselues considered, with all their events, are good. By the same generall goodnesse also, euuen the Deuill himselfe and his actions, as he is a substance; and as they are actions, hauing their beeing from God, are good. Things againe doe take vnto them the condition of Goodnesse, not onely by creation, but also by Gods ordination, whereby they are directed and appointed, to somo certen vses and endes. Thus the euill Conscience, Hel. & Death are good, because they are

ordained of God, for the execution of his iustice, howsoeuer in themselues & to vs they be euill.

Besides this generall and naturall goodnesse, there is also a *speciall or morall* goodnes properly so called: and it is that, which is agreeable to the eternall and vnchangeable wisdome of God, revealed in the Morall Law, wherin it is commanded; and things as they are therein commanded to be done by God, are good *morally*. Now of actions *morally* good, there be two degrees: for they are either good in themselues alone, or good both in themselues, and in the doer. In themselues alone some things be *morally* good: for example, when a wicked man giues an almes, it is a good worke onely in it selfe, but not good in the doer, because it is not done in faith, and from a good conscience: and so are all the vertues of the Heathen, *morally* good in themselues, but they are not good in heathen men: for in them they are but *beautifull sinnes*. The next degree of goodness is, whereby things and actions are both good in themselues, and in the doer also. Of this sort were the praiers and almes of *Cornelius* good in themselues, and in him also, becauſe he was a beleuer.

Now opposite to things and actions *morally* good or euill, are actions and things of a middle nature, commonly termed *Indifferent*, which in themselues being neither good nor

* *Splendida
peccata.*

Alio

nor euill, may be done or not done without sinne; In themselues I say, for in their circumstances, they are and may be made either euill or good. And here we must remember, to put a difference betwenee conuenience, and inconuenience, whitch ariseth from the nature of indifferent things. *Conuenience* is, when a thing or action is so fited to the circumstances, and the circumstances fitted to it, that thereby it becomes a thing *Conuenient*. On the other side, *Inconuenience* is when the thing or action is done in vnmeetee circumstances, which bring some hurt or losse to the outward man, or stand not with decencie: and therefore doe make it to be *Inconuenient*. And by this that hath beene said, we may discerne, when an action is good, euill, indifferent, conuenient, or inconuenient.

CHAP. II.

*Of the nature and differences
of Sinne.*

The third Ground, is touching the degrees or differences of Sinne. And here we must first of all search, what is Sinne properly, and what is properly a Sinner.

Sect. I.

Sinne in his proper nature (as Saint John saith) is an *anomie*, that is, a want of conformatie

1John 3:4.

formitie to the lawe of God. For the better vnderstanding whereof, we must know, that there were in Adam before his fall, three things not to be seuered one from the other: the Substance of his bodie and soule: the Faculties and Powers of his bodie and soule: and the Image of God consisting in a straightnes, and conformity of all the affectiōns, and powers of man to Gods will. Now when Adam falls, and finnes against God, what is his sinne? Not the want of the two former, (for they both remained,) but the very want, and absence of the third thing, namely, of conformitie to Gods will. I make it plaine by this resemblance; In a musicall instrument, there is to be considered, not only the instrument it selfe; and the sound of the instrument, but also the harmony in the sound. Now the contrary to harmonie, or the disorder in musicke, is none of the two former, but the third, namely the discord, which is the want or absence of harmonie, which we call *dysharmonie*. In the same manner, the sinne of Adam, is not the absence either of the substance, or of the faculties of the soule and the bodie, but the want of the third thing before named, & that is, conformitie or correspondencie to the will of God, in regard of obedience. But some may say, the want of conformitie in the powers of the soule, is not sinne properly: because in sinne, there must bee not onely an absence of goodnessse, but

an habite or presence of euill. I answer, that this very want of conformitie, is not onely the absence of goodnessse:but also the habite or presence of euill. For as this want enters in, and is receiued into mans nature, it is properly a want or absence of goodnessse; againe after it is receiued into the nature of man, it continues and abides in the powers and faculties thereof, & so it caries the name of an habit.

It may be said againe that lust and concupiscence, that is, Originall sinne, drawes the heart away from the seruice of God, and entiseth it to euill. Now to entise or drawe away, is an action, and this action cannot proceede of a meere priuation or want. Ans. We must consider Originall sinne two waies: first ioyntly with the thing or subiect, in which it is; secondly by it selfe in his owne nature. If we consider it with his subiect, it is an euill inclination or action; but if we consider it simply in it owne nature, it is no inclination, or action, but a want. And the like consideration is to be had of actuall sinne. For example. In murther there are two things: one is, the action of moouing the bodie, & of holding vp the weapon, &c: whieh is no sinne properly, if it be considered as an action: because every action comes from God, who is the first cause of all things & actions. Againe, in murther there is a second thing, namely killing or slaying of the man, which is the

the disorder or aberration in the actio, whereby it is disposed to a wrong vse and end:and thus the action is a sinne,namely in respect it wants conformitie to the will of God. The nature then of the sinne lies not in the action, but in the manner of doing the action : and Sinne properly is *nothing formally subsisting, or existing* (for then God should be the author of it,in as much as he is the creatour and ordainer of every thing and action,)but it is an *absence*, or absence of goodnesse and vprightnes,in the thing that subsisteth. Wherupon it is well and truly said in Schooles, *In sinne there is nothing positive: but it is a want of that which ought to be , or subsist, partly in the nature of man, and partly in the actions of nature.* Thus we see what Sinne is.

*In peccato nihil
politivum.*

Sed. 2.

The second thing to be considered , is, what is a Sinner properly ? For the knowledge hereof , we must consider in euerie sinne foure things: first, the *fault* whereby God is offended:then, the *guilt* whereby the conscience is bound ouer vnto punishment: thirdly, the *punishment* it selfe, which is eternall death. Of these three , not the guilt or punishment;but the fault or offence,makes a man a sinner.

Howbeit here is a further difficultie . When a man hath committed some offence, and the said offence is done and past, it may be

1. Culpæ.

2. Reatuæ

3. Puniss.

be some twentie or thirtie yeares : yet the partie offending, doth not therefore cease to be a sinner. Now then I demaund, what is the very thing, for whiche he is named and tearemed still a sinner in the time present, the offence beeing past? The answer is that euery actuall sinne, beside the three former must be considered with a fourth thing, to wit, a certayne *staine*, or *blott*, which it imprints and leaues in the offender as a fruit, and that is an inclination, or euill disposition fo the heart, wherby it becomes more apt & prone to the offence done, or to any other sinne. For looke as the dropsie man, the more he drinke, the drier he is, and the more he still desires to drinke: even so a sinner, the more he sinnes, the apter is he to sinne, and more desirous to keepe still a course in wickednes. And as a man that lookes vpon the Sunne, if he turne his face away, remaines turned vntill he turne himselfe againe: so he that turnes from God by any sinne, makes himselfe a sinner, and so remaines, vntill he turne himselfe againe by repentance. Thus Dauid was a sinner not onely in the very act of his adulterie & murther: but even when the act was done and past, he remained still a murtherer and an adulterer; because a new, or rather a renewed pronenesse to these, and all other finnes, tooke place in his heart by his fall, and got strength, till he turned to God by repentece, vpon the admonition of the Prophet. The thing

thing then, whereby a sinner is tearmed a sinner, is the Fault together with the fruit thereof, namely, the Blot imprinted in the soule, so oft as men doe actually offend.

The Vse of this doctrine touching sinne, is twofold. First, by it we learne and see what is Originall sinne, whereby an infant in the first conception and birth is indeed a sinner. Every Infant must be considered as a part of Adam, proceeding of him and partaking of his nature: and therby it is made a sinner, not onely by imputation of Adams offence, but also by propagation of an aptnesse, and pronenes vnto every euill, receiued together with nature from Adam. And thus ought we to conceiue Originall sinne, not to be the corruption of nature alone, but Adams first offence imputed, with the fruit thereof of the corruption of nature, which is an inclinatiō vnto every euill, deriuē together with nature from our first parents. Secondly; by this we are taught to take heed of all and euery sinne, whether it be in thought, word, or deed: because the committing therof, though in respect of the act it passeth away in the doing, yet it breedeth and increaseth a wicked disposition in the heart, (as hath beene said) to the offence done, or away other sinne. Men deeeiue themselues, that thinke all the euill of sinne, to be only in the act of sinning & to goe no further; wheras indeed every offence hath a certen blot going with

with it, that corrupteth the heart, and causeth man to delight and lie in his offence, which lying in sinne is a greater cause of damnatio, then the very sin it selfe. This therefore must admonish vs, to take heede least we continue in any sinne, and if it fall out, that through infirmitie we be overtaken by any temptation, we must labour to rise again, and turne from our sinne to God, by new and speedy reparation.

Sect. 3.

Thus much of Sinne it selfe. Now follow the Differences thereof, which are manifold. The first sort are to be gathered from the causes and beginnings of sinne in man, which are threefold, Reason, will, and Affection.

The differences of sinne in respect of Reason are these, First, some are sinnes of knowledge, some of ignorance. A sinne of Knowledge is, when a man offendeth against his knowledge, doing euill when he knoweth it to be euill: and this is greater then a sinne of ignorance, for *he that knoweth his masters will, and doth it not, shall be beaten with many stripes.* A sinne of Ignorance is, when a man doth euill, not knowing it to be euill. Thus Paul was a blasphemer, an oppressour, and persecuted the Church of Christ ignorantly, and in a blinde zeale, not knowing that which hee did to be euill. Nowe by ignorance here

here I meane , an ignorance of those things which ought to be knowne;and this is two-fold: simple, or affected. Simple ignorance is , when a man after diligence and good paines taking,still remaines ignorant : this ignorance will not excuse any man , if it be of such things as he is bound to know: for it is said,*He that doth not his masters will,by reason he knew it not,shall be beaten with stripes,* though fewer.

And in this regard , euен the Heathen which knew not God , are inexcusable , because they were bound to haue known him. For Adam had the perfect knowledge of God imprinted in his nature , and lost the same through his owne default, for himselfe and his posteritie. And it is the commandement of God, wherunto euery man is bound to performe obedience : that man should *know him*,that is,his will and word.

But some may say then, how can any man be saued,seeing euery man is ignorant of many things which he ought to know? *An.* If we know the groûds of religion, & be careful to obey God according to our knowledge hauing withall a care and desire , to increase in the knowledge of God and his will , God will hold vs excused: for our desire and indeauour to obey, is accepted for obedience it selfe. And the greater this simple ignorance is, the lesser is the sinne. For hereupon it was , that *Peter lessened, and (in some sort) excused* the

the sinne of the Iewes, in crucifiing Christ, because they did it through ignorance: and so doth Paul his sinne in persecuting the Church, when he alleadgeth, that it was done ignorantly in unbelieve. But howsoeuer this sinne by such means may be lessened, yet remaines it still a sinne worthie condemnation. Affected ignorance is, when a man takes delight in his ignorance, and will of purpose be ignorant: not vsing, but contemning the meanes, whereby to get and increase knowledge: and that carelessly and negligently, because he will not leauie sinne which he loueth, nor forsake the euill trade of life, wherin he delighteth. This is the sinne of those, whereof Job speaketh, who say vnto God, *Depart from us: for we desire not the knowledge of thy waies.* And of whom Dauid complaineth, that *they flatter themselves in their owne eyes, and haue left off to understand, and to doe good.* This ignorance is damnable and deuiliſh: it excuseth no man, but doth rather agrauate and increase his sinne: yea is it the mother of many grieuous enormities.

Againe, Ignorance is twofold: of the Law, or of the thing the Law requireth. Ignorance of the Law is, when a man knowes not the law of god writte, nor the law of nature. This ignorance may somewhat lessen the sinne, but it excuseth no man: because it is naturall, and euery man is bound to know the Law. Ignorance of the thing the Law

a Tim. 1. 13

Job 1. 14

Psal. 16. 12

a Ignorantia in
re.

*Tignorantia
facti.*

requireth, is the Ignorance of the ^b fact: and that is either with the fault of the doer, or without the fault.

Faultie ignorāce, is the ignorance of a fact, which he might haue preuented. As whē a man in his drunckenes killeth another: in this fact, not knowing what he doth, he also knoweth not that he hath offended: & yet because he might haue preuented his drunckenes, therefore he is faultie, and sinneth. Faultlesse ignorance is, when a fact is done, which could not be either knowne, or auoide before hand. For example: if a man be lopping a tree, and his axe head fall from the helve, out of his hand, and kills another passing by; here is indeede manslaughter, but no voluntarie murther: because it was a thing that could not be auoide, and did not fall out through his default. And this ignorance is excusable.

The second Fountaine of Sinne, is the Will, from whence arise these three differences of sinnes: some are from the will immediately, some besides the will, and some are mixt, partly with the will, and partly against the will.

Sinnes proceeding from the will, are properly termed *voluntarie*; such as the doer moued by his own wil committs, though he know them to be euill. And here, the more free the wil is, the greater is the sinne: for wil added to knowledge, makes the sinne the greater

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greater. Under voluntarie sinnes, are comprehended all such, as proceede from stirred affections, as when a man tells a lie for feare, or striketh another in anger: and the reason is because these offences, though they are not done vpon deliberation, but arise from the violence of affection, yet they doe not exclude Consent. Hither also we may referre, sinnes committed by compulsion: as when a man is forced to denie his religion, his offence in deede and in truth is voluntarie, (though some otherwise think it to be a mixt action) For compulsion doth not reach to the will, but to the outward man, and serues to draw forth a consent: and when consent is yeelded, he denies his religion voluntarily: *for the will cannot be constrained.*

*Voluntas non
cogitur.*

In the next place, sinnes beside the will are such, as are neither directly from the wil, nor against it. Of this sort are the first sudden motions vnto sinne, conceiuied in the heart with some inward pleasure and delight: and these are truly sinnes, though in respect little sinnes; condemned in the last commaundement. And they are not from the will, because they goe without and before consent: neither yet are they against the will, because then the heart would not take delight in them.

Here by the way, we are to note, against the doctrine of the Papists, that all sinnes are not voluntarie: for whatsoeuer wanteth con-

formitie to the law of God, is sinne, whether it be with consent of will or no. But many such desires and delights, arise suddenly in the heart of man, which are not according to the law of God, and haue no consent or approbation of will. In like manner, when one man kils another, thinking that he killeth a wild beast: if the same man remembreth afterwards what he hath done, and is not grieved for the fact, in this case he hath sinned, because his not grieuing, is offensiuē vnto God, though the fact were merely besides his will.

Mixt sinnes are partly from the will, partly against it. Of this sort are the workes of the man regenerate, which are done partly with his will, and partly against his will, beeing partly good, and partly euill. The reason hereof is this. There are in man after regeneration, two contrarie grounds or beginnings of actions: to wit, natural corruption, or the inclination of the minde, will, and affections, to that which is against the Law, called the Flesh; and a created qualitie of holines, wrought in the said faculties by the holy Ghost, tearmed the Spirit. And these two are not seuered, but ioyned and mingled together, in all the faculties and powers of the soule. Now betweene these, there is a continuall combate, corruption fighting against grace, & grace against corruption. Hence it is that there beeing euē in one & the same wil contrarie

trarie inclinatiōs, there must necessarily flow from the man regenerate, contrary actions; the flesh in euery action, willing that which is euill, and the Spirit on the other side, that which is good. This *Pau/* confessed and acknowledged , vpon his owne experiance, after his conuersion , when he said, *To will is present with me, but I finde no meanes [perfectly to do] that which is good.* Again, *I delight in the law of God, concerning the inner man, but I see another law in my members, rebelling against the law of my minde, and leading me captive to the law of sinne, which is in my members.*

The third Ground or fountaine of sinne in man, is Affection, from whence doe proeede two kinds, namely, sinnes of Infirmitie, and sinnes of Presumption.

Sinnes of Infirmitie are such, as proeceede from the sudden passions of the minde, and the strong affectiōs of the heart: as from hate, griefe, anger, sorrow, &c such like. These sinnes are commonly thought to be in all men: but the truth is, they are properly incident to the regenerate. For infirmitie cannot be said properly to be in them, in whome sin hath firmitie or strength, and where there is no power of grace at all . Againe , the man that is regenerate , sinneth not neither when he would, because he is restrained by the grace of God that is in him: nor in what manner he would, partly because hee sinneth not with al his heart, the strength of his flesh

Rom.7.18:

and 23.33:

beeing abated by the Spirit; and partly, for that beeing fallen, he lies not still, but recouers himselfe by speedy repentance. An euident argument, that the sinnes whereinto he faileth, are not presumptuous, but are ordinarily of weaknes and infirmitie.

Sinnes of Presumptiō are such, as proceed from pride, arrogancy, wilfulness, and hautines of mans heart. Against these David praieth, saying, *Let not presumptuous sinnes have dominion over me.* And of them there be three degrees.

The first is; when a man wilfully goeth on in his sinnes, vpon an erronious perswasion of Gods mercie, and of his owne future re-pentance; this is the sinne of most men.

The second is, when a man sinneth wilfully, in contempt of the law of God: this is calld by Moses, a sinne with a high hand, & the punishment thereof was, by present death to be cut off from among the people.

The third, when a man sinneth, not onely wilfully and contempnuously, but of malice and spight against God himselfe, and Christ Iesus. And by this we may conceiue what is the sin against the holy Ghost: which is not every sinne of presumption, or against knowledge and consciente: but such a kind of presumptuous offence, in which true religion is renounced: and that of set purpose and resolute malice, against the very Majestic of God himselfe and Christ. Heb. 10. 39.

Seit. 4.

Psal. 19. 13.

Nu m. 15. 30.

Sect 4.

Now follow other Differences of sinne in regard of the obiect thereof, which is the Law. In respect of the Law, sinne is twofold: either of Commission or of Omission. I say, in respect of the Law, because God hath revealed in his Law two sorts of precepts: the one wherein some good thing is commanded to be done, as to loue God with all our hearts, and our neighbour as our selues: the other wherein some euill is forbidden to be done, as the making of a grauen Image, the taking the name of God in vaine, &c.

Now a sinne of Cōmission is, when a man doth any thing, that is flatly forbidden in the Law and word of God: as when one man kills another contrarie to the Law, which saith, *Thou shalt not kill.* A sinne of Omission is, when a man leaueth vperformed, some dutie which the Law requireth: as for example, the preseruing of his neighbours life, or good estate, when it lieth in his power so to doe. These also are truly sinnes, and by them as well as by the other, men shall be tried in the last judgement.

Math 25. 42-46

Sinnes of Omission haue three degrees. First, when a man doth nothing at all, but omits the dutie commanded, both in whole and in part; as when haing opportunitie & abilitie, he doth not moue so much as one finger, for the sauing of his neighbours life.

B 4 Secondly,

Secondly, when a man performes the dutie inioyned, but failes both in the manner & measure thereof. Thus the Heathen failed in doing good workes, in that the things which they did, for substance and matter were good and commendable, beeing done vpon ciuell and honest respects, and referred to the comon good; yet in truth their actiōs were no better then sinnes of omission, in as much as they issued from corrupted fountaines, hearts voide of faith: and aimed not at the maine end, and scope of all humane actions, the honour and glorie of God.

Thirdly, whē a man doth things in a right manner, but faileth in the measure thereof. And thus the children of God doe sinne, in al the duties of the lawe. For they doe the good things the law commandeth, in louing God & their neighbour: but they cannot attaine to that measure of loue, which the lawe requireth. And thus the best men living, doe sinne in every good worke they doe, so as if God should enter into iudgement, deale with them in the rigour of his iustice, & examine them by the strict rule of the Lawe, he might iustly condemne them, euen for their best actions. And in this regard, when we pray daily for the pardon of our sinnes, the best workes we doe, must come in the number of them: because we faile, if not in substance and manner, yet at the least in the measure of goodnessse, that ought to bee in the doing

of them. We must also haue care to repente vs, euen of these our sins of Omission, as well as of the other of Commission: because by leauing ydone our duty, we doe oftener offend, then by sinnes committed: and the least Omission is enough to condemne vs, if it should be exacted at our hands.

Sect. 5.

The next difference of Sinnes may be this. Some are Crying sinnes, some are sines of Toleration.

Crying sinnes I call those, which are so hainous, & in their kind so grieuous, that they hasten Gods iudgements, and cal downe for speedie vengeance vpon the sinner. Of this kind there are sundry examples in the Scriptures, principally foure. First, *Cains sinne in murthering his innocent brother Abel;* whereof it was saide, *The voice of thy brothers blood crieth unto me from the earth.* The next is, the sinne of Sodome and Gomorrrha, which was pride, fulnes of bread, abundance of idlenesse: unmerciful dealing with the poore, and all manner of vncleanesse, Ezech. xvi. &c of this, The Lord said, that *the crye of Sodome and Gomorrrha was great, and their sinnes exceeding grosse.* The third, is the sinne of Oppression, indured by the Israelites in Egypt, at the hand of Pharaos, and his task-masters. The fourth, is mercilesse Injustice in wrongfull withholding, and detaining the

Gen.4.40:

Gen.18.20:

Exod.3.7 & alias
Exod.32.13-27.

Iam.5.4:

the labourers hire.

Now are they called Crying sinnes, for these causes. First, because they are now come to their full measure and height; beyond which God will not suffer them to passe, without due punishment. Againe, the Lord takes more notice, and inquires further into them, then into others, by reason that they exceede, and are most eminent where they be committed. Thirdly, they call for present helpe to the afflicted and wronged, and consequently, for speedie execution of vengeance, vpon the authors and committters of them. And lastly, because God is wone to giue eare vnto the cryes of those, that endure so heauie measure at the hands of others, and accordingly to helpe them, and reward the other with deserued punishment.

Next vnto these are sinnes of Toleration, lesser then the former: which though in themselves they deserve death, yet God in his mercie shewes his patience & long sufferance, upon the committters thereof, either deferring the temporall punishment, or pardoning both temporall & eternall to his Elect. Such a sinne was the ignorance of the Gentiles before Christes comming; which God deferred to punish, and (as we say) winked at it.

More especially, there be three sortes of sinnes of Toleration: the first is Originall sinne, or concupisence, in the regenerate after regeneration

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generation, and the fruits thereof: for it is not quite abolished by regeneration, but remaines more or lesse molesting & tempting a man till death. And yet if we carrie a constant purpose not to sinne, and indeauour our selues to resist all tentations: this concupis-
cence of ours, shall not be imputed vnto vs,
nor we condemned for it. And to this pur-
pose the holy Apostle saith, *There is no con-
demnation to them that are in Christ.* Yet faith
he not, *There is nothing worthie condemnation
in them:* for Originall sinne remaines till
death, truly deseruing damnation, though it
be not imputed.

Rom.8.4.

The second kind of sinnes of Toleration are secret, vndeclared, and hidden sinnes in the regenerate. For who can tell how of the offendeth? saith David. When a man that is the child of God, shall examine his heart, and humble himselfe euē for all his particular sinnes, which he knoweth by him selfe: there shall yet remaine some vndeclared sinnes, of which he cannot haue a particular repen-
tance; and yet they are not imputed, when there is reparation for knowne sinnes. As for example, David repents of his murther & adulterie, and yet afterwards erring in iudgement, by reason of the corruption of the times, he liued to his death in the siane of polygamie, without any particular repen-
tance, that we heare of. In like manner did the Patriarkes, who may not altogether be excused:

Psalms.

excused: yet they were not condemned therof: neither were they saued without repentance for this sinne, but God in mercie accepted a generall repētance for the same. And the like is the case of all the Elect, in regard of their secret & hidden faults: for vntill God should accept of a general repētance for vntill known sins, few or none at all should be saued. And herein doth the endles mercy of god notably appeare, that he vouchsafeth to accept of our repētance whē we repent, though not in particular as we ought to doe. Neuertheles, this must not incourage, or imboldē any man to liue in his sinnes, without turning vnto God. For vntill we repent in particular, of all the sins we know, not only our knowne offēces, but euen our secret sinnes shall cōdemne vs. Many sinnes are committed by men, which afterwards in processe of time are quite forgotten. Others are cōmitted, which notwithstanding are not knowne, whether they be sins or no. And in doing the best dutys we can, we offend often, & yet when we offend, we perceiue it not: & all these in the regenerate, through the mercy of God, are sinnes of Toleratiō, in respect of particular repentance.

The third kind of sinnes of Toleratiō, are certaine particular facts of men not approved of in Scripture, and yet remitted in respect of punishment. Such was the fact of Zipporah, in circumcising her child, in presence of her husband, he being able to have done

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done it himselfe, and shee hauing no calling, to doe that which she did . For though the hand of God was against him, yet was he not sick, (as some would excuse the matter) neither is there any such thing in the text: but it is rather to be thought, that she her selfe circumcised her sonne in haft, to prevent her husband: for the deede was done in some indignation, and shee cast the foreskin at his feete. And yet because this fact was some manner of obedience, in that the thing was done which God required, (though not in the maner that he required) God accepted the same, & staid his hand frō killing *Moses*, thus god accepted of *Ababs* humility, though it were in hypocrisie, because it was a shew of obedience: and for that deferred a temporall punishment, til the daies of his posteritic. God sent Lyōs to destroy the Assyrians, that dwelt in Samaria, for their Idolatrie: yet so soone as they had learned to feare the Lord after the maner of the god of Israel, though they mingled the same with their own Idolatrie, God for that halfe obedience, suffered them to dwel in peace.

1. King. 33

1. Xin. 17.

1. Sam. 2. 25

Sect. 6.

The Sixt distinction of Sinnes may be this, Some are sinnes against God, some against men. This distinction is grounded vpon a place in Samuel. If one man sinne against another, the Judge shall judge it: but if a man sinne against the Lord, who shall plead for him?

Sinnes

Sinnes against God are such as are directly and immediately committed against the maiestie of God. Such are Atheisme, Idolatrie, Blasphemie, Perjurie, Profanation of the Sabbath, & all the breaches of the first Table.

Sinnes against men, are iniuries, hurts, losses, and damages; whereby our neighbour is in his dignitie, life, chastitie, wealth, good name, or any other way justly offended or by vs hindred. And such actio si must be considered two waies. First, as they are iniuries and hurts done vnto our neighbour: and secondly, as they are anomalies, or breaches of Gods law, forbidding vs to doe them: and in this second respect they are called sinnes, because sinne is properly against God: and therefore by sinnes against man, we are to understand, iniuries, losses, or damages done vnto them. In this sense, must that place in Matthew be expounded: *If thy brother sinne against thee, &c.*

Sect. 7.

The seauenth Difference of sinnes, is noted by S. Paul, where he saith, *Every sinne that a man doth, is without the bodie: but he that committs fornication, sinneth against his owne bodie.* In which place it is implied that some sinnes are without the bodie, & some against mans owne bodie.

Sinnes without the body, are such sinnes

as

March 12.

3. Cases of

as a man committeth, his bodie beeing the instrument of the sinne, but not the thing abused. Such are Murther, Theft, & Drunkennesse : for in the committing of these sinnes, the bodie is but a helper, and onely a remote instrumentall causes and the thing abused is without the bodie. For example: in drunkennes, the thing abused by the drun-kard, is wine or strong drinke: in theft, another mans goods: in murther, the instrument whereby the fact is committed. The bodie indeede conferrs his helpe to these things, but the iniurie is directed to the creatures of God, to the bodie and goods of our neighbour. And such are all sinnes, adulterie onely excepted.

Sinnes against the body, are those in which it selfe, is not onely the instrument, but the thing abused also. Such a sinne is adulterie onely, and those that are of that kind, properly against the bodie: first, because the bodie of the sinner, is both a furthering cause of the sinne, and also that thing whiche he abuseth against his owne selfe. Secondly, by this offence, he doth not onely hinder, but loose the right, power, and propertie of his bodie, in that he makes it the member of an harlot. And lastly, though other sinnes in their kind, doe bring a shame and dishonour vpon the bodie, yet there is none that sitteth so nigh, or leaueth a blot so deeplye imprinted in it, as doth the sinne of yncleanness.

Sect. 8.

v. Tim. 5.22:

The eight distinction of sines is grounded vpon Pauls exhortation to Timothie: Communicate not with other mens sines. Sines are either Other mens sins, or Communication with other mens sins. This distinction is the rather to be knowne and remembred, because it serues to extenuate or aggrauate sins committed.

Communication with sinne is done sundry waies. First, by counsell; thus Caiphas sinned when he gaue counsel to put Christ to death. Secondly, by commandement: so David sinned in the murther of Vrias. Thirdly, by consent, or assistance, Rom. 1. 31. thus Saul sinned in keeping the garments of them that stoned Steuen, Act. 22. 20 & 7. 58. Fourthly, by prouocation: thus they sinne that prouoke others to sinne, and hereof Paul speakeith when he saith, Fathers must not prouoke their children to wrath, Eph. 6. 4. Fifthly, by negligence, or silence. This is the sinne of the Minister, when men are called to reprooue sinne and doe not. Sixthly, by flattery, when men sooth vp others in sinne. Seauenthly, by winking at sines, or passing them ouer by slight reproofe, Eph. 5. 11. Thus Ely sinned in rebuking his sonnes, and thereby brought a temporall judgement vpon himselfe, and his familie, 1. Sam. 2. chap. 3. and 4. Eightly, by participation, Eph. 5. 7. & thus they doe sinne, that

Prov. 37.35.

that are receiuers of theeues. Ninthely, by defending another man in his sinne: for he that iustifieth the wicked, and condemneth the iust, even they both are an abomination to the Lord.

Sect 9.

1. Tim. 5.24.

The Ninth distinction followeth. *Some mens finnes (saith Paul) are open before hand, some follow after.* Which place by some is expounded thus: Some mens finnes are kept secret, till the last judgement, and some are revealed in this life, before that day. This I thinke is a truth, but not the meaning of the text. For in the 23. verse the Apostle spake of Ordination, giuing charge to Timothie, that he should not suddenly admit any into Ecclesiasticall offices, least he did partake with their finnes. Now in this 24. verse, he rendereth a reason thereof, saying, *Some mens finnes are open before hand:* that is, some mens faults and wants are knowne, before their ordination to Ecclesiasticall offices, and of such the Church may know what to iudge and say. But some againe follow after, that is, they are not revealed till after their Ordination: & thus Iudas his wickednes did not appear at the first, but was revealed after he was called to be an Apostle.

And thus we see, what be the Differences of Sinnes: touching all which, this must be held & remembred for a Ground, That eue-

Rom 3.23.

ry sinne,in what degree soeuer it be, is mortall of it selfe: and no sinne is veniall in it owne nature. For the wages of every sinne is death, And, Cursed is every one,that continueth not in all things,that are written in the booke of the Law,to doe them.Gal. 3. 10. This Ground must be holden against the Church of Rome: who in her Case-diuinitie , vseth to pacifie the conscience,by teaching men,that fundrie sinnes are veniall.

Sect. 10.

Now though euery sinne of it selfe be mortall,yet all are not equally mortall: but some more,some lesse. For the better vnderstanding whereof,it is to be remembred,that in Sinne there be sundrie steps and degrees, whereby one and the same sinne, may be lesened or increased, and so become more or lesse hainous before God.

If it be asked , how can this be? I answer, that Sinne may admit aggrauation,or extenuation,sundrie waies.First, by the Circumstances,which are principally seauen.

The first, is the subiect, or person finning. For example: The fiane of a publike person , is more hainous, yea more mortall, then the sinne of a priuate man,because he is in eminent place and his actions are more exemplarie and scandalous , then the actions of inferiour men . The seruant,that knowes his masters will,if he doth it not,is the greater finner,

ner, and shall endure a greater punishment, then he that neglects the same vpon simple ignorance, Math. 10.15. The Minister and Dispenser of the Word, if he be vnfaythfull and vnyprofitable, his offence, and consequently his punishment, is farre greater then other mens, Math. 5.13.

The second is, the obiect or partie which is offended. In this respect it was that the Iewes did more hainously sinne in crucifying Christ the Sonne of God, the *Lord of glorie*, then did their fathers which persecuted and killed the Prophets. Againe, the word of God teacheth that the iniurie that is done vnto those whome God tenderly loueth, is farre more displeasing vnto him, then if it were done to others. *He that toucheth you* (saies the Prophet, meaning the Iewes his chosen and beloued people) *toucheth the apple of his eye*, Zach. 2.8. The man that deuileth mischiefe against his harmelesse brother that dwelleth peaceably by him, committeth a sinne wost odious vnto God and man, Prov. 3.29. Pial. 7.4. He that is called and conuerted vnto God and Christ, and maketh not honest prouision for his owne, which are of his familie, is so notorious an offender, that S. Paul holds him a *denyer of the fauour, and worse then an Infidel*, 1. Tim. 5.8. The person that shall raille vpon the Judge, or speake euill of the *Ruler of his people*, is a greater transgressor of Gods commandement, then he that revileth, or a-

buseth an ordinarie man, Exod. 22.28.

The third is, the Thing done in which the offence is committed. Thus, to falsifie *the word of God, and to profane his worship and Service,* is much more abominable in his sight, then is the falsifying of the word of a man, or the abuse of humane lawes & ordinances. Thus againe, the hurting and indamaging of the person and life of our neighbour, is a more odious offence, then is the diminishing of his goods and outward estate: and the hurt that redoundeth by our default vnto his soule, is more offensive euery way, then the wrong that is offered vnto his bodie.

The fourth, is the Place where it is done. According to this Circumstance, if a man shall either speake or doe any thing, that comes vnder the name of a breach of pietie or justice, in publike place, as in *the congregatiōn, in open court, or generall assamble,* and that with publike and generall scandall: he is a greater offendour, then if he spake or did the same at home, in his house or closet.

The fist is the End. In regard hereof, he that stealeth from another, that whereby he may satisfie his hunger, and saue his life, beeing driuen to extreme necessitie: offendeth in a lower and lesse degree, then the theefe that robbeth by the high way side, for this ende, to enrich himselfe by the losses of other men.

The sixt is the Manner how? Thus he that commit-

committeth vncleanness in the outward act, doeth more grievously sinne, and with greater scandal, then if he onely entertained an vncleane thought into his heart. And he that sinneth of set purpose and presumption, or of obstinate and resolute malice against God, hath proceeded vnto a higher degree of iniquitie, then if he had fallen vpon ignorance, infirmity, or disordered and distempered affection. In like manner, the sinne of the lewes, in forcing Pilate by their threatening tearmes (as that he was an enemy to Cæsar, &c.) to the vniust condemnation of Christ Iesus, was an higher degree, then the sinne of Pilate himselfe, who yelding vnto their importunitie, pronounced sentence against him, Joh. 19.11. The last is the Time, which also serues to aggrauate the sinne. For ordinary disobedience in the time of grace, and wilfull neglect of gods calling in the abundance of meanes, is a great deale more damnable, then the commission of sin, in the daies of ignorance and blindnesse, when the like meanes are wanting.

2. Pet. 2.13.

The Second way to aggrauate sinne, is by addition of sin to sin: and that is done sundry waies: first, by committing one sinne in the necke of an other; as Dauid sinned, when he added murther to adulterie. Secondly, by doubling and multiplying of sinne, that is, by falling often into the same sinne. Thirdly, by lying in sinne without repentance. And

here it must be remembred , that men of yeares liuing in the Church , are not simply condemned for their particular sinnes ; but for their continuance and residence in them . Sinnes committed make men worthie of damnation ; but living and abiding in them without repentance, is the thing that bringes damnation : For as in the militant Church , men are excommunicate , not so much for their offence, as for their obstinacie ; so shall it be in the church triumphant ; the kingdom of heaven shall be barred against men , not so much for their sinne committed , as for their lying therin without repētāce . And this is the the manner of Gods dealing with those that haue liued within the precincts of the church ; they shall be condemned for the very want of true faith and repentance . This should admonish euery one of vs , to take heede , lest we lie in any sin : and that beeing any way ouertaken , we should speedily repent , lest we aggrauate our sinne by continuance therein , and so bring vpon our selues swift damnatiōn .

Thirdly , the same sinne is made greater or lesser fowre waies : according to the number of degrees in the committing of a sinne , noted by S. James , *Temptation , Conception , Birth , and Perfection* . Actuall sin in the first degree of temptation , is , when the minde vpon some sudden motion , is drawne away to thinke euill , and withall is tickled with some delight there-

thereof. For a bad motion cast into the mind, by the flesh and the deuill, is like vnto the baite cast into the water, that allureth and delighteth the fish and causeth it to bite. Sin in *conception*, is when with the delight of the minde, there goes consent of will to doe the euill thought on. Sinne in *birth*, is when it comes forth into an action or execution. Sin in *perfection*, is when men are growne to a custome and habit in sinne, vpon long practise. For the often committing of one and the same sinne, leaves an euill impression in the heart, that is, a strong or violent inclination, to that or any other euill, as hath bin taught before. And sinne thus made perfect, brings forth death: for custome in sinning brings hardnes of heart; hardnes of heart, impenitencie: and impenitencie, condemnation. Now of these degrees, the first is the least, & the last is the greatest. One and the same sin, is lesser in temptation, then in conception; and lesse in conception, then in birth; and greater in perfection, then in al the former.

Sect. II.

Now from this doctrine of the increasing and lessening of *Sin in these respects*, we may gather, that all sins are not alike or equal, as the Stoicks of auncient times, and their followers haue falsely imagined. For it hath bin prooued at large, by induction of sundrie

particulars, that there are degrees of sinnes, some lesser, som greater: some more offensive and odious to God and man, some lesse. And that the circumstances of time, place, person, and manner of doing, doe serue to enlarge or extenuate the sinne committed.

If it be here alledged, that Sin is nothing but the doing of that, which is *vnlawfull to be done*, and that this is equall in all men that sinne: and therefore by consequent, offences are equal: I answer, that in euery sin, men must not consider the vnlawfulness thereof onely, but the reason why it should be vnlawfull: and that is properly, because it is a breach of Gods law, and repugnant to his wil revealed in his word. Nowe there is no breach of a divine Law, but it is more or lesse repugnant vnto the will of the Lawgiver, God himselfe. And many transgressions, are more repugnat thereunto then fewer: for the more sin is increased, the more is the wrath of God inflamed aginst the sinner vpon his due desert.

If it be said againe, that the nature of Sin stands onely in this, that the sinner makes an aberration from the scope or marke that is set before him, and doth no more then passe the bondes of dutie prescribed by God, and that all are alike in this respect; The answer is, that it is a falsehood to affirme, that he which makes the lesse aberration from the dutie commanded, is equall in offence to him that

that makes the greater. For the same sinne for substance, hath sundrie steps and degrees, in respect whereof, one man becommeth a more heinous offender then another. For example, in the seauenth commandement when God forbiddes the committing of Adultery, he forbiddeth three degrees of the same sinne; to wit, adulterie of the heart, consisting of inordinate and vncleane affections; adulterie of the tongue in corrupt, dishonest, and vnseemely speeches; and the very act of vncleanness and filthinesse committed by the bodie. Now it cannot be said, that he which breakes this commandement onely in the first degree, is as great a transgressor, as he that hath proceeded to the second, and so to the third. And therefore it remaines for an undoubted truth, that Sinnen committed against the Law of God are not equall, but some lesser, some greater.

Sundrie other Distinctions there are of sinnen; as namely, That the main sinnen of the first Table, are greater then the maine sinnen of the second Table. And yet the maine sins of the second, are greater then the breach of ceremoniall duties, against the first table. But this which hath beeene said shall suffice.

The vse of this doctrine is manifold. First, by it we learne, what the heart of man is by nature: namely, a corrupt and vncleane fountaine, out of which issueth in the course of this

this life, the streames of corruptions infinite in number, noysome in qualities, hainous in degrees, dāgerous in effects. For from thence doe flow, all the differences of sinnes before named, with their severall branches, and infinite many more, that cannot be rehearsed. This must moue vs humbly to sue vnto God, & earnestly to entreat him, to wash vs throughly from our wickednes, & clese vs from our sinnes: yea to purge and to rinse the fountaine thereof, our vncleane and polluted hearts. And when by Gods mercie in Christ, apprehended by faith, our hearts shall be purified, then to set watch & ward ouer the, and to keep them with all diligence. Secondly it teacheth vs, that miserable mortall man, is not guiltie of one or more sinnes, but of many and sundry corruptions, both of heart and life. *Who can understand his faults?* saith Dauid. Now the allowance of sinne beeing death by Gods ordinance, & God being iustice it self: answerably to the number of our offences, must we needes be lyable to many punishments, yea to death it selfe, both of the hody and of the soule. This beeing our wofull estate, little cause is there, that any man should thinke himselfe to be in good case, or presume of Gods mercie in regard of the small number of his sinnes; And much lesse cause hath he, falsly to imagin with the Popish sort, that he can merit the fauour of God by any worke done by him, aboue that which

Act. 35.9.

Pro. 4.23

Psal 19.13

which the Law requireth; considering that it is impossible for him to know either the number, or the nature, or the measure of his sinnes. Lastly, the consideration of this point, must be a barre to keepe vs in, that we be not too secure or presumptuous of our owne estate: for as much as we learne out of the word of God, that in respect of the multitude of our corruptions, this our life is full of much euill, and many difficulties, that wee haue whole armies of enemies to encounter with all, not onely out of vs in the world abroad; but within vs, lurking even in our owne flesh. And vpon this consideration, that we should be at continuall defiance with them, vsing all holy meane to get the victorie ouer them, by the daily exercises of inuocacion and repentance, and by a continuall practise of new obedience, vnto all the lawes and commandements of God, according to the measure of grace receiuied. And so much of the third Ground.

CHAP. III.

*Of the subiectiōn and power of
Conscience.*

The fourth and last Ground, is touching the subiectiōn and power of Conscience. Wherein we are to rememb're two thinges: what Conscience is; and what is the naturall con-

condition of it in every man. For the first; the name of Conscience will give light to the thing it selfe. For it signifieth a knowledge soyned with a knowledge; and it is so tearemed in two respects. First, because when a man knowes or thinks any thing, by meanes of Conscience, he knowes what he knowes & thinks. Secondly, because by it, man knowes that thing of himselfe, which God also knowes of him. Man hath two witnesses of his thoughtes, God, and his owne conscience; God is the first and chieffest; and Conscience is the second subordinate vnto God, bearing witnes vnto God either with the man or against him. Therefore it is nothing els but a part of the vnderstanding, whereby a man knowes what he thinkes, what he wills and desires, as also in what manner he knoweth, thinketh, or willeth, either good or euill. Wherenvnto this must be added, that as Conscience knowes our thoughts, wils & actions, so it testifies thereof vnto God, either with vs, or against vs.

In the second place, The naturall condition or propertie of every mans conscience is this; that in regard of authoritie and power, it is placed in the middle betweene man and God, so as it is vnder God, and yet aboue man. And this naturall condition hath two parts; the first is, the subiection of conscience to God and his word. Concerning which subiection we haue this rule: That God

God alone by his word doth onely bind the conscience, by causing it in euerie action either to excuse for wel doeing, or accuse for sinne. And this God doth properly. For first, he is the onely Lord of the conscience, which created it, and gouernes it. 2. Againe, he is the only Law-giuere, that hath power to saue or destroy the soule, for the keeping & breaking of his Lawes, Jam. 4. 12. 3. And further, mans conscience is knowne to none, besides himselfe, but to God : *What man knoweth the things of a man, saue the spirit of a man which is in him?* 1. Cor. 2. 11. And it is God onely that giues liberty to the conscience, in regard of his owne lawes. Vpon this it followeth, that no mans commandement or Law can of it selfe, and by it owne soueraigne power bind conscience, but doth it onely by the authoritie and vertue of the written word of God, or some part thereof. And therefore if it be alleadged, that subiecction is due to the Magistrate for conscience sake, Rom. 13. 5. the Answer is at hand; that subiecction is indeede to be performed to ciuill authoritie ordained by God, and obediēce also to the Lawes of the Magistrate for feare of wrath, and for auoiding of punishment, but not for conscience of the said authoritie or lawes properly and directly, but for conscience of Gods commandement, which appointeth both Magistracie, and the authoritie thereof. This is it that bindes the con-

conscience immediatly; that by vertue of a superior Law, whereby it standeth in force, namely the Law of God.

The second part of the Naturall condition of conscience, is the Power which it hath ouer man to accuse or excuse him in respect of things done. And this is plaine by Saint Pauls Conclusion, *Whatsoever is not of faith,* that is, whatsoever man doth, whereof he is not certenly perswaded in judgement and conscience out of Gods word, that the thing may be done, *it is sinne.* More plainly: a thing may be said, not to be done of faith three waies. First, when it is done with doubting, and vntresolued conscience, as in those that are weake in knowledge. Of which sort were some in the Primitiue church, who notwithstanding they heard of the doctrine of Christian libertie, yet they were of opinion, that after Christs ascension, there was a difference to be made of meates, and thereupon thought, they might not eate of some kind of meats. Suppose now, that these persons (by accident) should haue been drawne to eate swines flesh, which themselues had holden a thing forbidden, these men vpon this very fact had sinned, because that which they did, was vpon an vntresolued conscience. So saith the Apostle, Ro. 14. 23. *He that doubteth, is condemned, if he eate,* because he eateth not of faith. Secondly, when a thing is done vpon an erronious

Rom. 14. 23.

I
Dubitare
conscientia.

2.
Erronea.

consci-

conscience, it is not of faith, and therefore it is a sinne. Thus the Massie-Priest sinneth in saying Massie, though he thinke in his conscience, the thing he doth, is the ordinance of God. And thus Heretikes doe die Heretikes, though when they die, they be fully perswaded ther opinions be the truth. Againe, in the same manner; Put the case a man should be of opinion, that fornication, or theft, were things arbitrarie and indifferent, and hereupon his conscience should tel him he might take opportunitie, and commit either of these sinnes; whether is this action in the partie thus perswaded, a sinne or no? I answere, the case is plaine, that the fact is done vpon an erronious conscience, and therefore must be a sinne in the doer. For the error of the judgement cannot take away the nature of that which is simply euill. Sinne is sinne, and so remaineth notwithstanding any contrarie perswasion of the conscience. The reason is, because though the conscience erreth and is mis-informed, yet it bindeth so farre forth, as that if a man judge a thing to be euill, either simply or in some respect, (though falsely) and yet afterward doth it, he hath sinned and offended the Maiestie of God, as much as in him lieth. Thirdly, when a thing is done with a repugning or gain-saying conscience, though vpon error and false judgement of the conscience, it is in the doer, a sinne. Thus an Anabaptist,

tist, that holdeth ityn lawfull to sweare, sinneth if he take an oath; not in swearing simply, for that is Gods ordinance, but because he sweares against the perswasion of his Conscience.

CHAP. IIII.

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Of the distinction of Cases.

Hus much touching the Preambles, or Grounds of this doctrine. Now it remaineth that we come to the Questions of Conscience.

These Questions may be fitly deuided, according to the matter or subiect of them, which is Man. Now as man is considered diuerswaies, that is to say, either apart by himselfe, or as he stands in relation to an other, and is a member of a Societie: so the Questions of Conscience are to be distinguished; some concerning man simply considered by himselfe: some agaist, as he stands in relation to an other.

Man standeth in a twofold relation : to God, or to Man. As he stands in relation to God, he beares the name of a Christian, that is, a member of Christ, or a sonne of God, whose dutie is to know and to worship God accor-

according to his will revealed in his word. As he stands in relation to man, he is a part of a bodie, and a member of some societies. Now the Questions that concerne him, as a member of a society, are of three sorts, according to three distinct kinds of societies. For every man is either a member of a Familiie, or of the Church, or of the Commonwealth. And answerably, some Questions concerne man as a member of a family: som as he is a member of the Church: some as he is a member of the Commonwealth.

In a word therefore, all Questions touching man, may be reduced to three generall heads. The first whereof is, concerning man simply considered as he is a man. The second, touching man as he stands in relation to God. The third, concerning man as he is a member of one of the three societies, that is, either of the Familiie, or of the Church, or of the Commonwealth.

Questions of the first sort, concerning man simply considered in himselfe as he is a man, are especially three.

The first, What a man must doe, that he may come into the fauour of God, and be saved?

The second, How he may be assured in conscience of his owne saluation?

The third, How he may recover himselfe, when he is distressed or fallen? Of these in order.

CHAP. V.

¶ Of the first maine Question touching man.

I. Question.

¶ What must a man doe, that he may come into Gods fauor, and be sauued?

FOR answer to this Question, some Grounds must be laid downe before-hand: The first is this; That we must consider and remeber, how and by what meanes, God brings any man to saluation. For looke how God saueth others; so he that woulf know how to be sauued, must vse the meanes whereby God saueth them.

Sect. 7.

Now God saueth man.

In the working and effecting of Mans saluation, ordinarily there are two special actions of God: the giving of the first grace, and after that, the giving of the second. The former of these two works, haeth X. severall actions. I. God giues man the outward meanes

meanes of saluation, specially the Ministerie of the word : and with it, he tendes some outward or inward crosse, to breake and subdue the stubbornnesse of our nature, that it may be made pliable to the will of God. This we may see in the example of the Taylour, Act. 15. and of the Lewes that were conuerted at Peters sermon, Act. 2. 11. This done, God brings the minde of man to a consideration of the Law, and therein generally to see what is good, and what is euill, what is sinne, and what is not sinne. III. Upon a serious consideration of the Law, he makes a man particularly to see and know, his owne peculiar and proper sinnes, whereby he offendeth God. IV. Upon the sight of sinne, he smites the heart with a Legall feare, whereby when man seeteth his sinnes, he makes him to feare punishment and hell, and to despise of saluation, in regard of any thing in himselfe.

Now these four actions, are indeede no fruits of grace, for a Reprobate may go thus farre; but they are onely *workes of preparation* going before grace; the other actions which follow, are effects of grace. V. The fift action of grace therefore is, to stire vp the minde to a serious consideration, of the promise of saluation propounded and published in the Gospel. VI. After this, the sixt is, to kindle in the heart, some seedes or sparks of faith, that is, a will and desire to beleeue,

and grace to striue against doubting and dispaire. Now at the same instant, when God beginnes to kindle in the heart, any sparkes of faith, then also he iustifies the sinner, and withall begins the worke of sanctification. VII. Then, so soone as faith is put into the heart, there is presently a combat: for it figheth with doubting, dispaire, and distrust. And in this combate, faith shewes it selfe, by seruent, constant, & earnest iuocation for pardon: and after iuocation followes a strength and preuailing of this desire. VIII. Furthermore, God in mercie quiets and settles the Conscience, as touching the saluation of the soule, and the promise of life, wherevpon it resteth and staieth it selfe. IX. Next after this settled assurance, & perswasion of mercy, followes a stirring vp of the heart to Evangelicall sorrow, according to God, that is, a grieve for sinne, because it is sinne, and because God is offended: and then the Lord workes repentance, whereby the sanctified heart turnes it selfe vnto him. And though this repentance be one of the last in order, yet it shewes it selfe first: as when a candle is brought into a roome, we first seethe light before we se the candle, and yet the candle must needs be, before the light can be. X. Lastly, God giues a man grace to endeavour, to obey his commaundements by a new obedience. And by these degrees, doth the Lord give the first grace.

The second worke of God tending to saluation , is the giuing of the second grace: which is nothing else, but the continuance of the first grace giuen . For looke as by creation, God gaue a beeing to man & all other creatures, and then by his prouidence continued the same beeing, which was as it were a second creation; so in bringing a man to saluation, God giues the first grace, for example, to beleue & repente, & then in mercie giues the second, to persevere & continue in faith and repentance to the end. And this, if we regard man himseife, is very necessary; For as fire without supply of matter, wherby it is fedde and continued, would soone goe out; so vnlesse God of his goodnesse, shoulde followe his children, and by new and daily supplies, continue his first grace in them, they would vndoubtedly soone loose the same, & finally fall away.

The second Ground for the answere of this Question, is taken from some speciaall places of Scripture, where the same is moued and resolued. The men that were at Peters sermon, being touched with the sense of their owne miserie, vpon the doctrine which had beene deliuered, as the Holy Ghost saies, were pricked in their hearts and cried one to another: *Men & brethren, what shall we doe?* Peter moued by the spirit of God answersthem, *Repente, and be baptizid for the remission of your finnes.* The like was the case of the Taylor,

Act.2.35

Act.16.33.

Mar.10.17 &c.

Math.3.8.

Humiliation.

I. Booke. *Cases of Conscience.* Chap. 5
 who, after that the stubbornesse of his heart
 was beaten downe, by feare of the departure
 of the prisoners, he came trembling, and fell
 downe before Paul and Silas, and mooued
 this question vnto them; Sirs, what must I doe
 to be sau'd? to whom they gaue answer. Be-
 lieue in the Lord Iesuſ, and thou shalt be ſaued,
 and thine houſehold. The young man in the Go-
 spel ſues to Christ, and askes him, what ſhall I
 doe to be ſaued? Chrift answers him, Keepe
 the Commandement. When he replied that
 he had kept them for his youth, Chrift tells
 him, that he muſt goe yet further, and ſell all
 that he hath, and giue to the poore. And Iohn
 tellſ the Scribes and Phariseſ, who came vnto
 his Baptisme, and confeſſed their ſinnes,
 that if they would flie from the wrath to
 come, they muſt repente, and bring forth fruits
 worthie amendment of life. From these places
 then, I frame this anſwer to the Question in
 hand. The man that would ſtand in the fa-
 uour of God and be ſaued, muſt doe foure
 things: firſt, humble hiimſelfe before God:
 ſecondly, beleeue in Chrift: thirdly, repente of
 his ſinnes: fourthly, perorme new obedience
 ynto God.

Sect. 2.

For the firſt. *Humiliation* is indeede a
 fruit of faith: yet I put it in place before
 faith, because in practise it is firſt. Faith lieth
 hid in the heart, and the firſt effect whereby

it appears, is the abasing and humbling of our selues. And here we are further to consider three points: first, wherem stands humiliation: secondly, the excellencie of it: thirdly, the Questions of conscience that concerne it.

Touching the first point, Humiliation stands in the practise of three things. The first is, a sorrow of heart, whereby the sinner is displeased with himself, & ashamed in respect of his sinnes. The second is, a confession to god, wherin also three things are to be done: first, to acknowledge all our maine sinnes originall and actuall: & secondly, to acknowledge our guiltinesse before God: thirdly, to acknowledge our iust damnation for sinne. The third thing in Humiliation, is supplication made to God for mercie, as earnestly as in a matter of life and death: and of these three things we haue in Scripture the examples of Ezra, Daniel, and the prodigall sonne, Ezra 9. Dan. 9. Luk. 15. 18.

The second point is, the excellencie of Humiliatio, which stands in this, that it hath the promises of life eternall annexed to it, Isa 57.15. *I dwelle in the high and holy place: with him also that is of a contrite and bumble spirit, to revive the spirit of the bumble, and to give life to them that are of a contrarie heart.* Psal. 51.17. *A contrite and a broken heart, O God, thou wilt not despise.* Prov. 28.13. *He that hideth his sinnes shall not prosper: but he that*

2 Sam. 12.

Psal. 5.

Luk. 15:18:

confesseth and forsaketh them, shall finde mercy, 1. Ioh. 1:9. If we acknowledge our sinnes, he is faythfull and iust, to forgive vs our sinnes, and to cleane vs from all unrighteousnes. By all these and many other places, it is manifest, that in the very instant, when a sinner beginnes truly in heart and conscience to humble himselfe, he is then entred into the state of saluation. So soone as Dauid said, *I haue sinned,* Nathan pronouunceth in the name of the Lord, that his sinnes were put away. And Dauid himselfe saith, alluding to the former place, *I said I will confess my sinne, and loe, thou forgavest the wickednes of my sinne.* When the Prodigall sonne had but said, *I will goe to my father, &c.* even then, before he humbled himselfe, his father meetes him, and receiuies him.

The third point, is touching the Questions of conscience, concerning Humiliation, all which may be reduced to fourte principall Cases.

1. Case. What if it fall out, that a man in humbling himselfe, cannot call to minde either all, or the most of his sinnes? I answer; A particular humiliation indeed is required, for maine and knowne sinnes: but yet there are two cases, wherin generall repentance, will be accepted of God for vnownowne sinnes. One is, when a man hath searched himselfe diligently, and by a serious examination, passed through all the commaundements of God,

God, and yet after such examination and search made, his particular offences are yet hidden and not revealed vnto him, so as he cannot call them to remembrance; then the generall repentance is accepted. For this is answerable to the practise of Dauid, who after long search, when he could not attaine to the knowledge of his particular slippes, then he addresseth himselfe to a generall humiliation, saying *Who knoweth the errors of this life? cleanse me Lord, from my secret faultis:* and vpon this, he was no doubt accepted. Againe, when a man humbleth himselfe, and yet is *presented by the time*, so as he cannot search his heart and life, as he would: his generall repentance will betaken and accepted of God. The truth hereof appeares in the theefe vpon the crosse, who hauing no time to search himselfe, made no speciall humiliation, yet vpon his generall confession he was accepted. Now the ground of this doctrine is this; *He that truly repents of one sinne, in this case when he is presented: is, as if he repented of all.*

Psal.19.13

II. Case. What must a man doe, that findes himselfe hard hearted, and of a dead spirit, so as he cannot humble himselfe as he would? *Answe,* Such persons, if they humble themselves, they must be content with that grace which they haue received. For if thou be truly and vnfainedly grieved for this, that thou canst not be grieved, thy humiliation

militation shall be accepted. For that which Paul saith of almes, may be truly said in this case, that if there be a readier minde, a man shall be accepted, according to that he hath, and not according to that he hath not.

III. Case. Whether the party that is more grieved for losse of his friend, then for offence of God by his sinne, doeth or can truly humble himselfe? *Answ.* A man may haue a greater grieve for an earthly losse, then for the other, and yet be truly grieved for his sinnes too. The reason is, because that is a bodily, naturall, and sensible losse, and accordingly sorrow for it is naturall. Now the sorrow for the offending of God, is no sensible thing, but supernaturall and spirituall; and sensible things doe more affect and vrge the minde, then the other. Dauid did notably humble himselfe for his sinnes, and he did exceedingly mourne for the losse of his sonne Absolom, yea and more too then for his sinnes, *Would God I had died for thee Absolom, O Absolom my sonne, my sonne, &c.* Againe I answer, that the sorrow of the minde, must be measured by the intention of the affection, & by the estimation of the thing for which we sorrow. Now sorrow for sinne, though it be lesse in respect of the intention thereof; yet is it greater in respect of the estimation of the mind, because they which truly mourn for their sins, grieve for the offence of God, as the greatest euill of all; and for the losse of the

the fauour of God, as for the losse of the most excellent and pretious thing in the world.

IV. Case. Whether it be necessarie in Humiliation, that the heart should be smitten with a sensible sorrow? *Answeſer.* I. In sorrow for sinne, there are two things: first, to be displeased for our sinnes; ſecondly, to haue a bodily moouing of the heart, which cauſeth crying and teares. The former of theſe is neceſſarie, namely, in heart to be deeply diſpleased with our ſelues: the latter is not ſimply neceſſary, though it be commendable in whomſoever it is, if it be in truth; for Lydia had the firſt, but not the ſecond. II. It falleth out oftentimes, that the greatnes of the griefe, taketh away the ſensible paine, and cauſeth a nummedenesſe of the heart, ſo that the partie grieueth not. III. Sometimes the complexion will not affoord teares: and in ſuch there may be true humiliation, though with dry cheekeſ.

Sect. 3.

The Second thing to be done for the attaining of Gods fauour, and conſequently of ſaluation, is to *believe in Christ*. In the praſtice of a Christian life, the duties of humiliation & faith cannot be ſeuered, yet for doctriues ſake, I diſtinguiſh them. In Faith there are two things required, and to be performed on our behalfe. First, to know the points of religion, and in a moly, the ſumme of

Faith in Christ:

the

the Gospel, especially the promise of righteousness and life eternall by Christ. Secondly, to apprehend and applice the promise, and withall the thing promised, which is Christ, vnto our selues; and this is done, when a man vpon the commandement of God, sets downe this with himselfe, that Christ and his merits belong vnto him in particular, and that Christ is his wisedome, iustification, sanctification, and redemption. This doctrine is plaine out of the sixt of Iohn: for Christ is there propounded vnto vs, as the bread and the water of life. Therefore faith must not be idle in the braine, but it must take Christ and applice him vnto the soule and conscience, euen as meate is eaten.

The Questions of Conscience touching Faith are these. First, how we may truly applice Christ, with all his benefits vnto our selues? For wicked men applice Christ vnto themselves falsely, in presumption, but fewe doe it truly, as they ought to doe. I answer, That this may be done, we must remember to doe two things. First, lay downe a foundation of this action, and then practise vpon it. Our foundation must be laid in the word, or else we shall faile in our application, and it consists of two principles. The one is; As God giues a promise of life eternall by Christ, so he giues commandement, that euery one in particular, should applice the promise to himselfe. The next is, that the Ministerie of the word,

word, is an ordinarie meanes , wherein God doth offer, and applie Christ with all his benefits to the hearers, as if he called them by their names; Peter, John, Cornelius, *Believe in Christ, and thou shalt be saved.* When we haue rightly considered of our foundation; the Second thing is, to practise vpon it, and that is, to give our selues to the exercises of faith and repentance; which stand in meditation of the Word , and prayer for mercie and pardon : and when this is done, then God gives the sense and increase of his grace. When Lydia was hearing the Sermon of Paul, then God opened her heart, Act. 16. v. 12.

Secondly, it is demanded : When faith beginnes to breed in the heart, and when a man beginnes to believe in Christ? *Answe.* When he beginnes to be touched in conscience for his owne sinnes , and withall hungers and thirsts after Christ, and his righteousnes, then beginneth faith. The reason is plaine. As faith is renewed, so it is begunne; but it is renewed when a man is touched in conscience for his sinnes, and begins anew to hunger after Christ; therefore when these things first shew themselves , then faith first begins. For these were the things that were in Dauid, when he renewed his repentance.

Repentance.

Sect.4.

The third dutie necessarie to salvation, is Repentance. In which, two things are to be considered; the beginning, namely, a godly Sorrow, which is the beginning of Repentance, 2. Corinth. 7. and vpon this sorrow a Change, which is indeede Repentance it selfe. In Sorrow we consider , first, the nature of it; secondly, the properties of it. Touching the nature of sorrow, it is either inward or outward. The inward sorrow, is when a man is displeasing with himselfe for his sinnes. The outward, when the heart declares the griefe thereof by teares, or such like fighes. And sorrow in this case, called a godly sorrow, is more to be esteemed by the first of these, then by the second. The propertie of this sorrow, is to make vs to be displeased with our selues, for our sinnes directly, because they are sinnes, and doe displease God. If there were no iudge, no hel, nor death, yet we must be grieved because we haue offended, so mercifull a God and louing' father. And as godly sorrow will make vs thus to doe, so is it the next cause of repentance, and by this is repentance discerned.

The next thing in Repentance, is the Change of the minde and whole man in affection, life, and conuersation. And this standeth in a constant purpose of the minde, and resolution of the heart, not to sinne, but in every thing

thing to doe the wili of God. Hereupon, Paul exhorteth them, to whome he wrote, to continue in the loue of God, and in the obedience of his word. Barnabas when he came to Antioch, and had seene the grace of God, was glad, and exhorted all, that with purpose of heart they would cleane vnto God, or continue with the Lord. So the Prophet Ezekiel saith, If the wicked will turne from all his sinnes, and keepe all my statutes, and doke what is lawfull and right, he shall surely live, and shall not die. In this purpose stands the very nature of repentance, and it must be ioyned with humiliation and faith, as a third thing auailable to saluation, and not to be seuered from them. For a man in shewe may haue many good things: as for example, he may be humbled, and seeme to haue some strength of faith; yet if there be in the said man, a want of this purpose and resolution not to sinne, the other are but dead shewes, and unprofitable, and for all them, he may come to eternall destruction. Furthermore, we must distinguish this kind of purpose, from the minde and purpose of carnall men, theenes, drunkards, barlots, vsurers; for they will confess their sinnes, and be sorie for them, yea and shew some teates, wishing they had never sinned as they haue. In these men, indeed there is a wishing will for this time, but no settled purpose. And it is a propertie of nature to auoid euill, but to haue a constant resolution

Ad.31.33.

Ezech.18.32.

solution of not sinning, is a gift of grace; and for this it is, that we must labour; otherwise our repentance, is no true and sound reparation.

Sect. 5.

New Obedience.

Ioh 15:5:

Iam.2:10;

2.Kinay 25:

The fourth and last dutie, is to performe New obedience unto God in our life and conuersation: In this new obedience, three things are required. First, it must be a fruit of the spirit of Christ in vs: for when we doe any good thing, it is Christ that doth it in vs. To this purpose David praies unto God. Psal. 142. 10. *Let thy good Spirit lead me forth into the Land of righteousness.* And Paul exhorts the Galatians to walke in the Spirit; and then marke what followes; *and ye shall not fulfill the lusts of the flesh,* Gal 5, 16. Secondly, this new obedience must be the keeping of every commandement of God: for as S. James saith. *He that breakes one commandement, is guilty of all:* that is, he that doth willingly and wittingly breake any commandement, and makes not conscience of some one, maketh not conscience of any, and before God he is as guilty of all, as if he had broken all. Thirdly, in new obedience, the whole man must endeavour to keepe the whole law in his minde, will, affections, and all the faculties of soule and bodie. As it is said of Iosiah, that he turned to God according to all the lawes of Moses, with all his heart. This last point added to the rest is

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the very forme and life of new obedience, &c
from hence it followes; First, that the repre-
sentant person, must not liue in the practise of
any outward sinne. Secondly, that there must
be in him, an inward resisting and restraining
of the corruption of nature, and of the heart,
that he may truly obey God, by the grace of
the spirit of God. The heart of Ioseph was,
readie prest, to resist the euill request of Poti-
phars wife. And Dauid staid his affectiō from
reuenging himselfe vpon Sheemie, when he
cursed him. Thirdly, that he ought to stirre vp
and exercise the inward man, by all spirituall
motions of Faith, Ioy, Loue, Hope and the
praise of God.

Now touching this point, there are 2.prin-
cipal Questions propounded. First, How may a
man frame his life to liue in New obedience?

Ans. Though all the books of the old and
new Testament, are direction sufficient for a
good life; yet a more speciall answer may be
made out of the same, plainly and briefly.
That there are three maine grounds or rules
of New Obedience. The first is laid downe
by our Sauiour Christ, Luk. 9. 23. If any man
will come after me, let him denie himselfe, and
take up his croffe, and follow me. The meaning
is this; Every one that will become a schoeler
in the schoole of Christ, and learn obedience
vnto God, must deny himselfe, that is, he must
in the first place, exalt and magnifie the grace
of God, and become nothing in himselfe, re-

Gen 39.9.101

2 Sam. 16.202

nouncing his owne reason, will, & affections, and subiecting them to the wisdome & will of God in all things; yea esteeming all things in the earth, euen tholde that are dearest vnto him, as droffe and dung in regard of the kingdome of Christ. Againe, he must take vp ~~his~~ Crosse, that is, he ought alwaies to make a forkehand reckoning, euen of priuate crosses and particular afflictions, and when they come, to beare them with chearesulnesse. This done, he must follow Christ, by practising the vertues of weekenes, patience, loue, and obedience, and by beeing conformable to his death, in crucifying the bodie of sinne in himselfe. The second rule is propounded by Paul, Act. 24. 14. *To beleue all things that are written in the Law and the Prophets;* and that is, to hold and embrace the same faith, which was embraced by the Saints and seruants of God in auncient times, and which was written by Moses and the Prophets. Againe, in all reuerence to subiect himselfe, to the true manner of worshiping and seruing God, revealed in his word; and not to depart from the same doctrine and worship, either to the right hand, or to the left. The third and last rule, *is to haue and to keepe fauour and a good conscience,* 1. Tim. 1. 19. Now faith is preserued, by knowledge of the doctrine of the Law and the Gospel, by yeelding assent vnto the same doctrine, beleauing it to be true, and by a particular application of it vnto

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vnto a mans selfe, specially of the promise of righteousnesse and life euerlasting,in and by Christ. Againe, that a man may keepe a good conscience, he must doe three things. First, in the course of his life, he must practise the duties of the generall Calling in the particular; so as though they be two distinct in nature, yet they may be both one in vse and practise. Secondly, in all events that come to passe, euermore in patience and silence he must submit himselfe, to the good will and p'asure of God. Thus it is said of Aaron, that when God had destroied his sonnes, for offering vp strange fire before him, *he held his peace*, Levit. 10. 3. And Dauid shewes that it was his practise, when beeing afflicted, he saith, *I was as dumbe, and opened not my mouis, because thou Lord, didst it*, Psal. 39. 9. Thirdly, if at any time he falleth, either through infirmitie, the malice of Satan, or the violence of some temptation, he must humble himselfe before God, labour to breake off his sinne, and recover himselfe by repentance. And these three, be the principall and maine grounds of New-obedience.

The Second Question . Considering that all good works, are the fruits of a regenerate person, and are contained vnder New-obedience; How may a man doe a good worke, that may be accepted of God, and please him?

For resolution whereof, it is to be careful-

ly remembred, that to the doing of a good worke, sundrie things are required: Whereof, some in nature doe goe before the worke to be done, some doe accompanie the doing thereof, and some againe doe follow the worke, beeing required to be done, when the worke is done.

Before the worke, there must goe Reconciliation; whereby the person is reconciled vnto God in Christ, and made acceptable to him. For it is a cleare case, that no worke of man can be accepted of God, vntill the perso of the worker be approoued of him. And the workes of men of what dignitie soever, are not to be esteemed by the shewe, and outward appearance of them, but by the minde and condition of the doer. Againe, before we doe any good worke, we must by praier lift vp our hearts vnto God, and desire him to inable vs by his spirit to doe it, and to guide vs by the same, in the action, which we are about to doe. This did the Prophet Dauid oftentimes, as we may read in the Psalmes, but especially in Psal. 143.10. when he saith, *Teach me to doe thy will, O God, for thou art my God, let thy good spirit lead me vntil the land of righteousness.* And oftentimes in the 119. Psalme. *Teach me, O Lord, the way of thy statutes, vers. 33. Give me understanding. 34. Direct me in the path of thy commandements. 35. Againe, Teach me judgement and knowledge. 66. Let my heart be upright in thy statutes.* So.

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Establish me, according to thy promise, 116. Deliver my steps in thy word, and let none iniquitie have dominion over me. 133.

In the doing of the worke, we are to consider two things; the matter, and the manner or forme of doing it. For the matter, it must be a worke commanded in the word of God, either expressly or generally. For it is Gods reuealed will that gives the goodnes to any worke. Christ saith of the Pharises, *that they worshipped him in vain, teaching for doctrines, the commandements of men.* He therefore that will doe a worke, tending to the worship of God, must doe that which God commandeth. Now actions expressly commanded, are the duties of the morall Law; Actions generally commanded, are all such as serue to be helpes and meanes, to further the said morall duties. And here we must remember, that actions indifferent in the case of offence, or edification, cease to be indifferent, and come vnder some commandement of the morall Law. To which purpose Paul saith, *If eating flesh will offend my brother, I will eat no flesh while the world standeth;* his meaning is, that though his eating of flesh, was a thing indifferent in it selfe; yet in case of offence, his minde was to abstaine from it, as much as from the breach of the Law of God. Again, if an action indifferent, comes within the case, of furthering the good of the Commonwealth, or Church, it ceaseth to

Mark.7.7.

1 Cor.8.13.

be indifferent, and comes vnder commandement; and so all kind of callings and their works, though never so base, may be the matter of good worke. This point is to be remembred: for it serueth to incourage every man, of what condition soever he be, in the diligent performance of the duties of his calling; as also to confute the doctrine of the Popish church, which teacheth that onely almes-deedes, and building or maintaining of Churches and religious houses, are the matter of good works.

Now to the manner or Forme of a good work, there is required Faith. For as without faith, it is impossible to please God, Hebr. 11.6. so whatsoever worke is undertaken without faith, cannot in any sort be acceptable vnto him. What faith then is required in this case? I answer. First a general faith, whereby we are perswaded that the thing to be done, may lawfully be done; and of this the Apostle speaketh when he saith, *whatsoever is not of faith, is sinne*. Secodly, a particular or iustifying faith, which purifieth the heart, and maketh it fit to bring forth a good work: for it giues a beginning to the worke, and also couers the wants and defects thereof, by apprehending and applying vnto vs, Christ and his merits. Againe, a good worke for the manner thereof, must be done in obedience. For knowing that the thing to be done, is commanded of God, we must haue a minde, and inten-

intention to obey God in the thing we doe, according to his comandement. If it be here demanded, seeing workes must be done in obedience, how, and to what part of the word we must direct our obedience? I answer: to the Lawe. But how? not considered in his rigour, but as it is qualified, mollified, and temper'd by the gospell: for according to the rigour of the Lawe, which commandes perfect obedience, no man can possibly doe a good worke.

Furthermore, touching the maner, it must be done to good and lawfull ends. The Ends of a good worke are manifold: First, the honour and glory of God. *Whether ye eat or drinke, or what soever ye doe, do all to the glory of God.* Secondly, the testification of our thankfulness vnto God, that hath redeemed vs by Christ. The third is, to edifie our neighbour, and to further him in the way to life euerlasting. *Math. 5. 16. Let your light so shine before men, that they may see your good works, & glorifie your father which is in heaven.* The fourth is, to exercise and increase our faith & repentance, both which be much strengthened and confirmed, by the practise of good workes. Fifthly, that we may escape the punishment of sinne, the destruction of the wicked: and obtaine the reward of the righteous, life euerlasting. This was the end that Paul aymed at in the course of his calling; to which purpose he saith, *From henceforth there is laid up for*

a Cor. 10. p.

use the crowne of righteousness, which the Lord the righteous Judge shall give me at that day, 2.Tim.4.8. Sixthly, that we may be answerable to our calling, in doing the duties thereof, and in walking as children of light, redeemed by Christ Jesus. When Dauid kept his fathers sheepe, he behaued himselfe as a sheepheard; but when he was annointed King ouer Istrall, God gaue him an heart and resolution, to carry himselfe as a King & gouernour of his people. Looke then as Dauid did, so ought we euē by our workes to be answerable to our callings. Seuently, that we may pay the debt, which we owe vnto God. For we are debtors to him in sundry regardes; as we are his creatures: as we are his seruants: as we are his children: In a word, as we are redeemed by Christ, and our whole debt is, our dutie of praise and thanksgiving.

After the worke is done, then comes the acceptation of it. God accepts of our works diuers waies. First, in that he pardoneth the fault which comes from vs. Secondly, in that he approoues his owne good worke in vs. Thirdly, in that he doth giue vnto the doers of them a crowne of righteousness and glorie, according to his promise, 2.Tim.4.8.Rev. 2.10. We then, after we haue done the work, must humble our selues, and intreat the Lord to pardon the wants of our workes, and say with Dauid, *Lord enter not into iudgements with thy seruants:* & with Daniel, *Lord vnto vs be on-*

gash open shame & confusion, but to shew righteouſnes, compassion, & forgiuenes. And the reaſon is plaine, because in vs there is no goodneſſe, no holineſſe, no righteouſnes, nor any thing that may preſent vs acceptable in his ſight: & for this cauſe Paul ſaith, *I know nothing by my ſelfe, yet am I neuer therby iuſtified.* Great reaſon then, that we ſhould hūble our ſelues before God, for our wants, and pray vnto him, that he will in mercie accept our indeauour, and conſirme the good worke begunne in vs, by his holy ſpirit.

CHAP. VI.

*Of the ſecond maine Question touching
commoditie, or affiurancē of ſaluation.*

II. Question.

*How a man may be in con-
ſcience affiured, of his owne fal-
uation?*

Before I come to the Question it ſelue, this conclusion is to be laid downe as a maine Ground; That Election, vocation, faith, adop-
tion,

tion, iustificatiō, sanctification, & eternal glorification, are neuer separated in the saluation of any man, but like inseparable companions, goe hand in hand; so as he that can be assured of one of them, may infallibly conclude in his owne heart, that he hath, and shall haue interest in all the other in his due time. This is plaine by the words of S. Paul, Rom. 8.30. *Whom he predestinate, them also he called; whom he called, them also he iustified; whom he iustified, them also he glorified.* In which place, the Apostle compares the causes of salvation, to a chaine of many linkes, whereof every one is so coupled to the other, that he which taketh hold of the highest, must needs carrie all the rest with him. Againe, amongst these linkes, Faith is one, a principall grace of God, whereby man is ingrafted into Christ, and thereby becomes one with Christ, and Christ one with him, Eph. 3.17. Now whosoeuer is by faith united vnto Christ, the same is elected, called, iustified, and sanctified. The reason is manifest. For in a chaine, the two extremes, are knit together, by the middle linkes; and in the order of causes of happinesse and salvation, faith hath a middle place, and by it hath the child of God assured hold of his election, and effectuall vocation, and consequently of his glorification in the kingdome of heaven. To this purpose saith S. John, c. 3.v.36. *He that believeth in the Sonne, hath everlasting life.* And, c. 5.

v.24. *He that belieues in him that sent me, hath everlasting life, and shall not come into condemnation, but hath passed from death to life.* This is the Ground.

Now for answer to the Question, diuers places of Scripture are to be skanned; wherein this case of Conscience is fully answered and resolved.

Sect. I.

The first place is Rom.8.16. *And the spirit of God testifieth together with our spirits, that we are the sonnes of God.* In these words are two testimonies of our adoption set downe. The first is the Spirit of God dwelling in vs, and testifying vnto vs, that we are Gods children. But some will happily demaund, How Gods spirit gives witnessse, seeing now there are no reuelations? *Answe.* Extraordinarie reuelations are ceased; and yet the holy Ghost in and by the word, revealeth some things vnto men: for which cause he is called truly the *Spirit of Reuelation*, Eph.3.5. Againe, the holy Ghost gives testimonie, by applying the promise of remission of sinnes, and life everlasting by Christ, particularly to the heart of man, when the same is generally propounded, in the Ministerie of the word. And because many are readie presumptuously to say, they are the children of God, when they are not, and that they haue the witnessse of Gods Spirit, when in truth they want it:

Rom.8.16.

there-

therefore we are to put a difference between this carnall conceit, and the true testimonie of the Spirit . Now there be two things whereby they may be discerned one from the other. The first is, by the meanes. For the true testimonie of the holy ghost, is wrought ordinarily by the preaching , reading , and meditation of the word of God ; as also by praier, and the right vse of the Sacraments. But the presumptuous testimonie, ariseth in the heart, and is framed in the braine, out of the vse of these meanes; or though in the vse, yet with want of the blessing of God concurring with the meanes. The second is, by the effects, and fruits of the Spirit. For it stirs vp the heart, to praier and invocation of the name of God, Zach. 13. 10. yea it causeth a man to criē and call earnestly vnto God , in the time of distresse, with a sense and feeling of his owne miseries: and with deepe fighes and groanes, which cannot be uttered, to craue mercie and grace at his hands, as of a louing father, Rom. 8. 26. Thus did Moses criē vnto heauen in his heart, when he was in distresse at the red sea, Exo. 14. 15. And this gift of prayer, is an vnfallible testimonie of Gods Spirit; which cannot stand with carnall presumption.

The second Testimonie of our Adoption is our Spirit, that is, our conscience sanctified and renewed by the Holy Ghost. And this also is knowne and discerned ; first, by the
greefe

griefe of the heart for offending God , called *Godly sorrow*, 1.Cor.7. so. secondly , by a resolute purpose of the heart, and endeavour of the whole man,in all things to obey God: thirdly, by sauouring the things of the Spirit,Rom.8.5.that is,by doing the works of the Spirit , with ioy and chearefullnesse of heart, as in the presence of God, and as his children and seruants.

Now put the case, that the testimonie of the Spirit be wanting:then I answer,that the other testimonie, the sanctification of the heart, will suffice to assure vs. We knowe it sufficiently to be true, and not painted fire, if there be heate , though there be no flame.

Put the case againe,that the testimonie of the spirit be wanting, and our sanctification be vncertaine vnto vs , how then may we be assured? The answer is,that we must the haue recourse to the first beginnings, and motions of sanctificatiō, which are these. First, to feele our inward corruptions. Secondly, to be displeased with our selues for them. Thirdly, to beginne to hate sinne. Fourthly, to greue so oft as we fall and offend God. Fifthly,to auoid the occasions of sinne. Sixthly to endeavour to doe our dutie, and to vse good meanes. Seuenthly,to desire to sinne no more. And lastly,to pray to God for his grace. Where thele and the like motions are, there is the spirit of God, whence they proceede: and san-

sanctification is begun. One apple is sufficient to manifest the life of the tree, and one good and constant motion of grace, is sufficient to manifest sanctification. Againe, it may be demanded, what must be done, if both be wanting? *Answe.* Men must not dispaire, but vse good meaneſ, and in time they ſhall be assured.

Sect. 2.

Pſalms:

The Second place is, the 15. Pſalme. In the first verſe whereof, this queſtion is propounded, namely, Who of all the members of the Church, ſhall haue his habitation in heauen? The anſwer is made in the verſes following: and in the ſecond verſe, he ſets downe three generall notes of the ſaid person. One is, to walke vprightly in ſincerity, approuing his heart and life to God: the ſecond is, to deale iuſtly in al his doings: the third is, for ſpeech, to ſpeak the truthe from the heart, without guile or flatterie. And because we are eaſily deceipted in generall ſinnes in the 3,4, and 5. verſes, there are ſet downe ſeauen more euident and ſenſible notes of ſinceritie, iuſtice and truthe. One is in ſpeech, not to take vp or carrie abroad false reports and flanders. The ſecond is, in our dealings not to doe wrong to our neighbour, more then to our ſelues. The third is in our compagnie, to contemne wicked persons worthy to be contemned. The fourth is in our estimation we haue

haue of others, & that is, to honour them that feare God. The fift is in our words, to sweare and noe to change: that is, to make conſcience of our word and premiſe, especially if it be confirmed by oath. The ſixt is in taſking of gaine, not to give money to vſurie; that is, not to take increafe for bare lending, but to lend freely to the poore. The laſt is, to giue testimonie without bribery or partialtie. In the *fift verſe*, is added a reaſon of the anſwer: he that in his indeauour doth al these things, ſhall neuer be mooued, that is, cut off from the Church as an hypocrite.

Sect. 3.

The third place of Scripture is the first Epistle of John: the principall scope wherof, is to give a full resolution to the conscience of man, touching the certainty of his salvation. And the principall grounds of assurance, which are there laid downe, may be reduced to three heads.

S. Johns & E.
pifile.

The first is this, *Hethat hath communion or fellowship with God in Christ, may be undoubtely assured of his salvation.* This conclusion is propounded, Chap. I. v. 3. 4. Where the Apostle tels the Church, that the end of the preaching of the Gospell vnto them was, that they might haue fellowship, not onely mutually among themselves, but also with God the father, and with his sonne Iesus Christ. And further, that having both knowledge, &c afflu-

assurance of this heauenly communion, to be begun in this life, and perfected in the life to come, their ioy might be full : that is , they might thence reape matter of true ioy, and sound comfort, vnto their soules and consciences . Now whereas it may be haply demanded by some beleueers, how they shoulde come to this assurance ? S. Iohn answers in this Epistle, that the certainty therof may be gathered by foure infallible notes . The first is *Remission* of sinnes. For though God be in himselfe, most holy and pure, and no mortall man, being vncleane and polluted by sinne, can haue fellowship with him: yet God hath shewed his mercy , to those that beleue in him, and hath accepted of the blood of Iesu Christ his sonne, whereby they are cleansed from all their corruptions. v. 7. If here it be asked , how this pardon and forgiuencs may be knowne? It is answered, by two signes . One is *Humble* and heartie Confession of our sins vnto god; for so saith the Apostle, If we confess our sins, he is faithfull and just to forgive vs our sins, and to cleanse vs from all iniquite. v.9. The other is the pacified Conscience; for being iustified by faith we haue peace with God: and If our heart condemne vs not: that is if our conscience in respect of sinne doth not accuse vs, then haue we boldnesse towards God, Chap. 3. v. 21. The second note of fellowship with God , is the *sancifying Spirit*, whereby we are renewed in holines & righteousness: Hereby we knowe that

be abideth in vs, evn by the Spirit which he hath
givn vs, Chap. 3.v. 24. The third is, holynesse
and uprightnes of heart and life. To this end
the Apostle saith, If we say that we haue fel-
lowship with him, and walke in darkenes we lie
and doe not truly: but if we walke in the light, as
he is in the light, we haue fellowship one with an
other, &c. Chap. 1.6. 7, The fourth is, persevere-
rance in the knowledge and obedience of
the Gospel. So the same Apostle exhorteth
the Church: Let therefore abide in you that
same doctrine concerning Christ, which ye
haue heard from the beginning. If that which ye
haue heard from the beginning, remaine in you,
that is; if ye beleue and obey it; you also shall
continue in the same, and in the father. Chap. 2.

24.

The second Ground, He that is the adopted
sonne of God, shall vndoubtedly be saued. This
point the Apostle plainly declareth, when he
saith: Beloved, now are we the sonnes of God.

— And we knowe, that is, we are vndoub-
tedly assured by faith, that when Christ shall
appeare in glory, we shall be like unto him, for wee
shall see him as he is. That the latter part of
these words, is thus to be expounded, I ga-
ther out of Chap. 2. 28. as also by compa-
ring this text with that of S. Paul, where
he saith, When Christ which is our life shall
appeare, then shall we also appeare with him
in glorie. And againe, If we be sonnes, we
are also heires, evn the heires of God, and

Chap. 3.vii.4

Col. 3.26.

Rom. 8.7.

Gal. 3. 26.

beires annexed with Christ, if so be that we suffer with him, that we may also be glorified with him: Nowe put the case, that the conscience of the beleueuer, will not rest in this, but desires to be further resolved, touching the certaintie of his adoption? Then I answer, that he must haue recourse vnto the signes, whereby a sonne of God may be discerned from a child of the deuill: and these are principally three. First is *truly to beleue* in the name of the sonne of God: for those that haue God for their father, are made the sonnes of God, by *faith in Jesus Christ*. And this faith shewes it selfe by obedience. For *hereby we are sure that we knowe Christ*, that is, that we *believe* in him, and apply him with all his benefis vnto our soules, *If we keepe his commandemēts*. Nay further, *He that saies, I know him, and keepes not his commandements, is a liar, and the truth is not in him*, chap. 2. 2. 4. The second signe is, *a heartie desire, and earnest indeauour* to be cleansed of his corruptions. *Every sonne of God that hath this hope, purifieth himselfe, euen as Christ is pure*, chap. 3. verl. 2. The third is the *love of a Christian*, because he is a Christian: for hereby saies the Apostle, are the children of God knowne from the children of the deuill: because the sonnes of Satan doe hate their brethren, (as Cain did his brother Abel) euen for the good workes which they doe. On the other side, Gods adopted sonnes, may he reby know themselves to be
translated

translated from death to life, because they love
the brethren, Chap. 3. 10, 11, 12, &c.

The third Ground. They that are assured, of
the loue of God to them in particular, may also be
certainly assured of their owne salvation. This
doctrine followes necessarily vpon the Apo-
stles words, chap. 4. v. 9. For those whome
God hath loued from all eternitie, to them
he hath manifested his loue , by sending his
only begotten Sonne into the world, that they
might live through him eternally. But how may
a man be assured of Gods speciall loue and
favour? The same Apostle answers , by two
notes; The first is the loue of our brethren, and
that according to Gods commandement ,
wherein it is commanded, that he that loues
God, should loue his brother also, 4. 21. And
if any man say, I loue God, and hate his brother.
he is a liar. For how can he that loueth not
his brother, whome he hath seene, loue God
whome he hath not seene? 4. 20. Now that a
man deceiuе not himselfe in the loue of
his brother , Saint John giues three rules ;
One, that Christian brotherly loue, should
not be , for outward respects or considerati-
ons, but principally, because they are the sonnes
of God, and members of Christ: Every one that
loueth him which did beget: that is God the fa-
ther, loueth him also which is begotten of him. 5.
1. Another is , that it must not be outward,
in shew onely , but inward in the heart. Let
us not loue in word or in tongue onely , but in
deede

deede and in trush. 3. 1g. Lastly, that it be not onely in time of prosperitie, but when bee stands in most neede of our loue. For whosoeuer hath this worlds good, and seeth his brother haue neede, and shunneth up the bowels of cōpassiō from him, how dwelleth the loue of God in him? 3. 17. The second note of Gods loue vnto vs is, *our loue of God*. For those whom God loueth in Christ, to them he gues his grace, to loue him againe. And this louing of him againe, is an evident token of that loue wherewith he loueth them. So saith the Apostle, *We loue him because he loued vs first*, 4. 19. If it be demaunded, howe a man may be assured that he loueth God? the answer is, hee may knowe it by two things; First, by his *conformatie* to him in holines. The child that loues his father, will be willing to tred in the steps of his father and so in like manner, he that loueth God, will indeauour *even as hee is, so to be in this world*. 4. 17. But howe is that? not in equalitie and perfection, but in similitude and conformitie, striuing to be holy, as he is holy, and indeauouring to doe his will in all things. Secondly, by the *weaning* of his *affection* from the things of this world, yea from all pleasures and delights of this present life, so farre forth, as they are seuered from the feare, and loue of God, *Loue not this world, nor the things that are in the world: if any man loue this world, the loue of the father is not in him*. 2. 15.

Sect.4.

^{a. Timo.19.}

The fourth place, is in the second of Timothie, 2.19. *The foundation of God remaineth sure, and hath this seale, The Lord knoweth who are his, and let every one that calleth upon the name of the Lord, depart from iniquitie.* In these words, Paul goeth about to cut off an offence, which the church might take, by reason of the fall of Hymenæus and Philetus, who seemed to be pillars, and principall men in the Church. And to confirme them against this offence, he saith; *The foundation of God, that is, the decree of Gods election, stands firme and sure: so as those which are elected of God, shall never fall away, as these two haue done.* And this he declares by a double similitude; First of all he saith, the election of God, is like the foundation of an house, which standeth fast, though all the building be shaken. Secondly he saith, that election hath the seale of God, and therefore may not be changed; because things which are sealed, are thereby made sure and authenticall. Nowe this seale hath two parts: the first concerns God, in that every mans salvation is written in the booke of life and God knoweth who are his. And because it might be said, God indeede

F 3 knowes

knowes who shall be saued, but what is that to vs? we know not so much of our selues. Therefore Saint Paul to answer this , sets downe a second part of this seale, which concernes man, and is imprinted in his heart and conscience; which also hath two branches; the gift of inuocation, and a watchfull care, to make conscience of all and every sin, in these words , *And let every one that calleth upon the name of the Lord, depart from iniquity.* Wherby he signifieth, that those that can call vpon God, & giue him thanks for his benefits and withall, in their liues make conscience of sone, haue the seale of Gods election imprinted in their hearts, and may assure themselves they are the Lords.

Sect.5.

Pet.1.10.

A Fist place of scripture, touching this question is, 2. Pet.1. 10. *Give all diligence to make your election sure, for if you doe these things you shall never fall.* Which words containe two parts:First, an exhortation, to make our election sure , not with God, for with him both it, and all other things are vnchangeable; but to our selues,in our owne hearts & consciences. Secondly, the Meanes whereby to come to this assurance , that is, by doing the things before named , in the 5. 6. and 7. verses; and that is nothing else but to practise the vertues of the morall Lawe, there

there set downe, which I will briefly shewe what they are, as they lie in the text.

To *faith*, add *verteue*] *By faith*, he meaneth true religion, and that gift of God, whereby we put our trust and confidence in Christ. By *verteue*, he meaneth no speciall vertue, but (as I take it) an honest and upright life before men, shining in the vertues and workes of the morall Law. By *knowledge*, he meaneſt a gift of God, wherby a man may iudge, how to carrie himselfe warily, and uprightly before men. By *temperance*, is vnderſtood a gift of God, whereby we keepe a moderation of our naturall appetite, especially about meat, drinke, & attire. By *Patience*, is meint a vertue, whereby we moderate our sorrowe, in induring affliction. *Godlinesſe*, is an other vertue, whereby we worship God, in the duties of the first table. *Brotherly kindnesſe*, is also that vertue, whereby we imbrace the Church of God, and the members thereof with the bowels of loue. And in the last place, *Loue*, is that vertue, whereby we are well affected to all men, euen to our enemies. Now hauing made a rehearsal of these vertues: in the tenth verse he saith, *If ye doe these things ye ſhall neuer fall*, that is to ſay, If ye exercise your ſelues in these things, you may hereby be well affiſed and perfwaded, of your election and ſaluation.

CHAP. VII.

Of the third maine Question, touching
distresse of minde; and generally of
all distresses, and their re-
medies.

A summe of all
that is written
in this Chapter.

III. Question.

*How a man beeing in di-
stresse of minde, may be com-
forted and releueued?*

Ans. Omitting all circumstances (considering that much might be spoken touching this Question,) I will onely set downe that which I take to be most materiall to the doubt in hand.

Sect. I.

Distresse of
minde in gene-
rall.
Prov. 18.4:

Distresse of minde, which Salomon calls a broken or troubled spirit, is, when a man is disquieted and distempered in conscience, and consequently in his affections, touching his estate before God. This distresse hath two degrees; the lesse, and the greater. The lesse is a single Feare, or greife, when a man standeth in suspense and doubt, of his owne salua-

saluation, and in feare that he shall be condemned. The greater distresse is *Despaire*, when a man is without all hope of saluation, in his owne sense and apprehension. I call Despaire a greater distresse, because it is not a distinct kind of trouble of mind; (as some doe thinke,) but the highest degree, in every kind of distresse. For every distresse in the minde, is a feare of condemnation, and comes at length to desperation, if it be not cured.

All distresse of minde, ariseth from temptation, either beguane or continued. For these two doe so necessarily follow, and so inseparably accompanie each the other, that no distresse, of what kind soever, can be seuered from temptation. And therefore according to the diuers sorts of temptations, that doe befall men, must the distresses of the minde be distinguished.

Now Temptations be of two sorts; either of *triall*, or *seduicement*. Temptations of *triall*, are such as doe befall men, for the triall and prooef of the grace of God which is in them. The Temptations of *triall*, are two-fold: the first, is a *combate* of the conscience directly and immediately with the *wrath of God*; which beeing the most grieuous temptation that can be, it causeth the greatest & deepest distresse of conscience. The second is, the *Triall of the Croſſe*, that is, of outward affliction, whereby God maketh prooef of the faith.

In ſpeciall:

faith of his children; and not onely that, but of their hope, patience, and affiance in his mercie for their deliurance.

Temptations of *seducent* be such , as wherin men are entised,to fall from God & Christ,to any kinde of euill. And these are of three kinds. The first is, immediatly from the Deuill; and it is called the temptation of *Blasphemies*, or the *Blasphemous temptation*. The second is, from a mans awne sinnes, originall and actuall; and this also hath sundrie branches,as we shal see afterward. The third procedes from *Imagination* corrupted and debruaid . Now answerable to these severall kinds of Temptations, are the severall kinds of Distresses. And as all temptations, may be reduced to those ffeue, which haue,beene before named; so may all distresses be reduced to ffeue heads , arising of the former temptations.

Sect. 2.

The Generall
Remedie of
all Distresses.

Before I come to handle them in particular; we are to consider in the first place, what is the best and most sure Generall Remedy, which may serue for all these, or any other kind of temptation,that is incident to man: and by this, the curing of any particular distress, will be more easie and plaine.

This generall Remedy, is the *Applying of the promise of life euerlasting, in and by the blood of Christ*. For no physicke, no arte or skill

skill of man, can cure a wounded and distressed conscience, but only the blood of Christ. And that this is the soueraigne remedie of all other, no man doubteth. The maine difficultie is, touching the manner of proceeding, in the application of the promise. Herein therefore, three things must be performed.

First of all, the partie must disclose the cause of the particular distresse, that the remedie may the better be applied. For the truth is, that the very opening of the cause, is a great ease to the minde, before any remedie be applied. Yet by the way, this care must be had, that the thing to be revealed, be not hurtfull to the partie, to whome it is made knowne. For the distresse may happily arise of some confederacie, in matters of Treason; by the concealing whereof, the partie to whome they are revealed, may entangle himselfe in the same danger.

Secondly, if the cause may be knowne, (for sometime it is hid from the partie distressed) then triall must be made, whether the said partie, be fit for comfort yea or no? For if he be found to be vnsit, the word of God shall be misapplied, and consequently abused. His fenesse for comfort, may be found out, by searching whether he be humbled for his sinnes, or not: for men may be in great distress, and yet not touched at all for their sinnes. This humiliation stands in sorrow for sinne,

finne, with confessiō of the same vnto God, and in earnest praier for the pardon thereof, with an heartie desire of amendment of life. But if on the other side; the partie be vnhumbled, then the first and principall care must be, to worke in him some beginning of humiliation. This may be done in a friendly, and Christian talke and conference, whereby he must first be brought to see, and well to consider his owne sinnes: secondly, to grieue, and to be sorrie for them, at the least, for some of the principall.

And touching this Sorrow, two things must be remembred: first, that the nature of worldly sorrow must be altered, by beeing turned, and changed into sorrow according to God. If a man be in some danger of his life, by bleeding at the nose; experience teacheth, the councell of the Physitian is, to open a vaine, and let the partie blood in the arme, that the course thereof may be turned an other way. The like order is to be taken with men, that are troubled with worldly sorrow in their distresse: and that is, to turne the course of their griefe, by causing them to grieue, not for worldly respects, or onely in consideration of the punishment, due vnto them for their sinnes, but principally for the very offence of God, in, and by their sinnes committed.

This done, a second care must be had, that this sorrow for sinne be not confused, but di-

distinct sorrow. The man that is in sorrow must not be grieved onely, because he is as other men are, a sinner; but more especially for this, and that particular sinne, by which it comes to passe, that he is such, or such a sinner; that so his sorrow in respect of sinne, may be distinct, and brought as it were to some particular head. And men in this case, must deale with the partie distressed, as Surgeons are woont to doe with a tumor, or swelling in the bodie, whose manner is, first to applie drawing and ripening plaisters to the place affected, to bring the sore to an head, that the corruption may issue out at some one place: and then afterward healing plaisters which are of great vse to cure the same: Euen so confused griefe, must be reduced to some particulars: and then, and not before, is a man fit for comfort, when his conscience is touched in speciall, in regard of some one or more distinct and securall offences. And he that is grieved for one sinne truly, and vnfainedly, from his heart; shall proportionally be grieved for all the sinnes, that he knoweth to be in himselfe.

The third thing required in applying this remedie is, the ministring and conuaying of comfort to the minde of him, that hath confessed his sinnes, and is truly humbled for the: and it is a point of the greatest moment of all. Where f the Question be, how this comfort shoulde be ministred? the answer
is

is, it may be done, by bringing the partie troubled within the compasse of the promise of life. And there be two waies of doing this: the one false, and the other true.

Sect. 3.

The false way
of ministering
comfort.

Some thinke , that men may be brought within the Couenant, by the doctrine of Vniuersall grace and redemption . But this way of perswading a man that he hath trae in the Couenant of grace, is both false, and vnfitt. False it is , because all the promises of the Gospel, are limited with the condition of Faith, and Repentance,not beeing vniuersall to all, but made onely to such persons, as repented and beleue: therefore they are inachiente in regard of whole mankind, and to beleueers onely they are vniuersall.

1 Tim. 2:4.

Act. 17:30.

It is obiected, that God would haue all men to be saued. Ans. The Apostle is the best expounder of himselfe, and he saith in the Acts to the same effect, *The time of this ignorance God regarded not, but NOW he admonisheth all men every where to repent* . In which words, Paul addes this circumstance of time [now,] to limit this good will of God, to the last age of the world, after the comming of Christ in the flesh, and not to inlarge the same to all the posteritie of Adam . And so must he be vnderstood in the place to Timothee, *God woulde haue all men to be saued, that is, now in this last age of the world* . And thus the

the same Apostle, 2. Cor. 6. expoundes a certayne prophecie of Isay, concerning the acceptable time of grace. Now, saith he, is the acceptable time: behoued [Now] is the day of salvation, meaning the time of the new Testament. And Coloss. 1. 26. *The mysterie hid from the beginning, is now made manifest to the Saints.* And, Rom. 15. 26. *The revelation of the secret mysterie is now opened.* All which, and many other places about the same matter, hauing this circumstance of time [Now,] must needes be limited to this last age of the world. As for the note of vniuersalitie, All, it must not be vnderstood of all particulars, but of all kinds, sorts, conditions, and states of men, as may be gathered out of the former words: *I would that prayers be made for all men, not for every particular man: (for there be some that sinne vnto death; for whome we may not pray,) but for all states of men, as well Princes as subiects, poore as rich, base as noble, vnlearned as learned, &c.*

Ez. 43.8.

2. Tob. 5. 16.

But the saying of Paul is vrged, 2. Cor. 5. 18. *God was in Christ, reconciling the World unto himselfe: therefore the promise in Christ, belongs to the whole World, and consequently to euery one.* Ans. The same Apostle shall againe answer for himselfe, Rom. 11. 15. *The casting away of the Jewes, is the reconciling of the world, that is, of the Gentiles in the last age of the world: for so he said before more plainly, The falling away of the Jew,*

Iew, is the riches of the world, and the diminishing of them, the riches of the Gentiles. And so must that place to the Corinthes be understood, namely, not of all and every man, that lived in all ages and times; but of them that were (by the dispensation of the Gospell) to be called out of all kingdomes, and nations, after the death and ascension of Christ.

Thus then the promise of saluation, is not *vniuersal*, without acceptation, or restraint: and therefore application made by the vniuersalitie of the promise, admits some falsehood.

Secondly, this way of applying, is also Vnfit. For the reason must be framed thus; *Christ died for all men: but thou art a man: before Christ died for thee.* The partie distressed will grant all, and say, Christ indeede died for him, if he would haue received Christ, but he by his sinnes hath cut himselfe off from his owne Sauour, and hath forsaken him, so as the benefit of his death will doe him no good.

Sect.4.

The Grounds
of Comfort.

The right way of ministring Comfort to a party distressed followeth. In the handling whereof, first, I will lay downe the Grounds, wherby any man that belongs to God, may be brought within the Couenant. And then, I will shew the Right Way, how they must be vsed, and applied.

For the first Recourse must not be had to all

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all graces, or to all degrees and measure of grace; but onely such, as a troubled Conscience may feele and reach vnto. For those that be the true children of God, and haue excellent measure of grace; when they are in distresse, feele little or no grace at all in themselves. The graces then, that serue for this purpose, are three: Faith, Repentance, and the true Loue of God, which is the fruit of them both. And that we may the more easily and truly discerne of them, and not be deceiued, inquirie must be made, what be the Seedes and beginnungs of them all.

The first Ground of grace is this: *A desire to repente, and belseue, in a touched heart and conscience, is faith and repentance it selfe; though not in nature, yet in Gods acceptation.* ¶ I prooue it thus: It is a principle graunted and confessed of all men; that in them which haue grace, God accepteth the will for the deede. If there bee a willing minde (saith the Apostle) it is accepted not according to that a man hath not, but according to that he hath. Againe, God hath annexed a promise of blessednes, and life everlasting to the true and vnfained desire of grace. Whence it is, that they are in Scripture pronounced blessed, which hunger and thirst after righteousness. And who are they but such, as feele themselves to want all righteousness, and doe truly and earnestly desire it in their hearts. For hunger and thirst

2. Cor. 8.11

Math. 5.6.

Reuel. 11. 6.

Psal. 10. 37.

Psal. 145. 19.

argues both a want of some thing, and a feeling of the want. And to this purpose the holy Ghost saith, *To him that is a thirst will I give to drinke of the water of life freely.* Now this thristie soule, is that man, which feeleth himselfe destitute of all grace, and Gods favour in Christ, and withall doth thritie after the blood of Christ, and desires to be made partaker thereof. God is wont mercifully to accept of the desire of any good thing, when a man is in necessitie, and stands in want therof. *The Lord (saies David) beares the desire of the poore, that is, of them that are in distresse, either of body or minde. Yea, he will fulfill the desire of them that feare him.*

It will be said, that the desire of good things is naturall: and therefore God will not regard mens desires.

I answer, Desires be of two sorts; Some be of such things, as men by the meere light of nature know to be good: for example; the desire of wisdome, of ciuill vertue, of honour, of happiness, and such like: and all these nature can desire. Others be aboue nature, as the desire of remission of sinnes, reconciliation, and sanctification: and they which seriously desire these, haue a promise of blessednes & life everlasting. And hence it followes, that desire of mercie, in the want of mercie, is mercie it selfe; and desire of grace, in the want of grace, is grace it selfe.

A second Ground is this. *A godly sorrow whereby*

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whereby a man is grieved for his sinnes, because they are sinnes, is the beginning of repentance, & indeed for substance is repentance is seife. The Apostle Paul rejoyned that he had in the work of his Ministerie, wrought this godly sorrow in the hearts of the Corinthians, calling it sorrow that causeth repentance not to be repented of. This sorrow may be discerned in this sort: The heart of him in whome it is, is so affected, that though there were no conscience, nor devill to accuse, no hell for condemnation; yet it would be grieved in it selfe, because God by sinne is displeased, and offended.

2 Cor 7.9.

If it be alledged, that every one cannot reach to this beginning of repentance, thus to sorrow for his sinne; then I adde further; If the partie be grieved for the hardnes of his heart, whereby it comes to passe, that he cannot grieve, he hath vndoubtedly received some portion of godly sorrow. For it is not nature, that makes vs to grieve for hardnes of heart, but grace.

The third Ground is, that A setled purpose, and willing minde to forsake all sinne, and to turn unto God, (though as yet no outward conuersion appeareth,) is a good beginning of true conuersion, and repentance. I thought (saith David) I will confess against my selfe my wickednes, unto the Lord, and thou forgauest the punishment of my sinne. And to this is added (Selah,) which is not onely a musicall note, but, as some

Psal 51.5.

think, a note of obseruation, to moue vs to
marke the things that are set downe, as bee-
ing of speciall weight and moment. And
surely this is a matter of great consequence;
that vpon the very vnfained purpose of con-
fession of sinnes, God should give a pardon
thereof. Take a further prooef of this in the
prodigall sonne, whome I take not for one
that was never called, or turned to God,
(though some doe so, and seeme to haue
warrant for there opinion;) but rather for
him that is the Child of God, and afterward
fals away. Now this man beeing brought by
some outward crosses and afflictions, to see
his owne miserie, purposeth with himselfe,
to returne to his father againe, and to hum-
ble himselfe, and confess his iniquitie; and
vpon this very purpose, whe he had said, *I will
goe to my father, and say unto him, father, I have
sinned.* &c. at his returme a farre off, his father
receiuers him as his child againe, and after
acceptation followes his confession. The
like is to be seene in David, who beeing re-
prooued by the Prophet Nathan, for his
singes of adulterie and murthe presentely
made confession of them, and at the ver-
ry same time, received by the prophet
sentence of absolution, euен from the
Lord himselfe, wherein he could not
erre.

The fourth Ground. *To loue any man be-
cause he is a Christian, and a child of God, a
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sensible and certaine note of a man that is par-
taker of the true loue of God in Christ. Hereby
(faith S. John) we know that we are translated
from death to life, because we loue the bretheren.
Loue here is not a cause, but onely a signe of
god's loue to vs. And our sauour Christ saith,
*He that receiuereth a Prophet in the name of a
Prophet, shall receiue a Prophets reward.*

1. John.3.14.

Mat.10.42.

Nowe that we be not deceived in these
groundes; it must be remembred, that these
beginnings of grace (be they never so
weak) must not be fluttering and fleeting, but
constant and settled, not stopped or staied in
the way, but such as daily growe and in-
crease: and then they are indeed accepted of
God. And he that can finde these begin-
nings, or any of them truly in himselfe, he
may assure himselfe thereby that he is the
child of God.

Sect.5.

Having thus laid downe the Groundes of
comfort: I come now to the Way, by which
the partie in distresse, may be brought within
the compasse of the promise of saluation.
This way standes in two things; in making
Triall, and in Applying the promise.

The true way
of bringing a
man within
the Covenant.

First then, Triall must be made, whether
the person distressed haue in him as yet, a-
ny of the forenamed groundes of grace or not.
This triall may be made by him that is the

comforter, in the mouing of certaine Questions to the said person. And first, let him aske whether he beleue and repent? The distressed partie answers no, he cannot repente nor beleue. Then he must further aske, whether he desire to beleue and repent? to this he will answer, he doth desire it with all his heart; in the same sort is he to make triall of the other grounds. When a man is in the fitte of temptation; he will say resolutely, he is sure to be daimned. Aske him in this fitte, of his loue to God, he will give answer, he hath none at all; but aske him further, whether he loue a man because he is a Christian, and a child of God, then will he say he doth indeed. Thus after triall made in this manner, some beginnings of faith and repentance will appeare, which at the first lay hid. For God vseth out of the time of prosperitie, by, and in distresse and affliction to worke his grace.

The second point followeth. After that by triall some of the foresaid beginnings of grace, be found out, then comes the right Applying of the promise of life everlasting to the partie distressed. And that is done by a kind of reasoning: the first part whereof, is taken from Gods word; the second from the testimonie of the distressed conscience; & the conclusion is the applying of the promise on this manner: *He that hath an unfeigned desire to repent and beleue, hath remission of finnes*

sinner, and life everlasting: But when hast an earnest desire to repent and be leene in Christ. Therefore remission of sins and life everlasting is thine.

Minor.

Conclusio.

And here remember, that it is most convenient, this Application be made by the Minister of the Gospell, who in it, must vse his ministeriall authoritie gauen him of God, to pronounce the pardon. For in distresse, it is as hard a thing, to make the conscience yeild to the promise, as to make fire and wa-
ter agree. For though men haue signes of grace and mercie in them, yet will they not acknowledge it, by reason of the extreamity of their distresse. In this manner, vpon any of the former grounds, may the troubled and perplexed soule be assured, that mercie be-
longs to it. And this I take to be the onely generall and right way, of comforting a di-
stressed conscience.

Nowe that the promise thus applyed, may haue good successse, these sixe rules must necessarily be obserued.

I. One is, that *she comfort which is ministred, be alaid with some mixture of the law;* that is to say; the promise alone, must not be applied, but withall mention is to be made, of the sinnes of the partie, and of the grievous punishments, due vnto him for the same. The reason is, because there is much guile in the heart of man; in so much, as oftentime it falleth out, that men not throughly humbled, beeing comforted either too soone, or

too much, doe afterward become the worst of all. In this respect, not vnlke to the yron, which beeing cast into the fire vehemently hot, and cooled againe, is much more hard, then it would haue bin, if the heate had bin moderate. And hece it is, that in the ministring of comfort, we must somewhat keepe them downe, and bring them on by litle and litle to repentance. The sweetnesse of comfort is the greater, if it be delaied with some tartnesse of the Law.

II. An other rule is this : *If the distressed partie, be much possessed with greife, of himselfe, he must not be left alone, but alwayes attended with good compaines.* For it is an vsuall practise of the Deuill, to take the vantage of the place and time, when a man is solitarie and deprived of that helpe, which otherwise he might haue in societie with others. Thus he tempted Eue, when shee was apart from her husband. And in this regard, Salomon pronounces *a woe to him that is alone.* But herein doth his malice most appeare, in that he is alway readiest, when a man is in great distresse, and withall solitarie, then vpon the sudden to tempt him to despaire, and to the making away of himselfe.

III. Thirdly, *the partie in distresse must be taught, not to rest upon his owne iudgement, but alwayes to submit himselfe : and to consent to be aduised by others that are men of wisdome, iudgement, and discretion.* A thing to be obserued
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the rather, because the very neglect thereof, hath caused sundrie persons, to remaine vncomforted for many yeares.

IV. Fourthly, the partie distressed, must never heare tell of any fearefull accidents, or of any that have bin in like, or worse case then himselfe us. For vpon the very report, the distressed conscience will fasten the accident vpon it selfe, and thereby commonly will be drawne to deeper grieve or despairre. The mind afflited is prone to imagine fearefull things, and sometime, the very bare naming of the Deuill, will strike terror and feare into it.

V. Fiftly, the partie that is to comfort, must beare with all the wants of the distressed; as with their fowardnes, peccishnes, rashnes, and with their distempered and disordered affections and actions: yea, he must put vpon him (as it were) their persons, beeing affected with their miserie, and touched with compassion of their sorrowes, as if they were his owne, grieuing when he seeth them to grieve, weeping when they doe weepe and lament.

VI. Sixtly, he that is the comforter, must not be discouraged, though after long labour and paines taking, there follow small comfort and ease, to the partie distressed. For men will often bewray their stiffeenes in temptation, and vsually it is long before comfort can be receiued; and why? surely because God hath the greatest stroke in

Cap. 3.42

in these distresses of minde, and brings men thorough all the temptations , that he hath appointed, euен to the last and vtmost,before he opens the heart to receiue comfort. The Church in the Canticles seekes for her beloved;but before shée can finde him, shée goes about in the citie,through the streete, and by open places , passing by the Watchmen themselues, and after shée hath vsed all meanes without helpe or hope, at length,& not before, shée findes her beloved, *bim in whome her soule delighteth.*

Thus much for the generall Remedy of all Distresses, now I come to the particular Distresses themselues.

CHAP. VIII.

Of the first Speciall Distresse, arising of a divine temptation.



HE first distresse ariseth of a *divine Temptation*, which is a combate with God himselfe *immediately*. And this distresse is , when the conscience speakes some fearful things of God, and withall the partie distressed, feeleſ ſome evident tokens of Gods wrath.

Sect. 1.

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Sect. I.

Examples hereof we shall finde many in the word of God. One is, the example of righteous Job, who hauing beeene long in outward afflictions, was withall exercised with the apprehension of the anger of God, and in that state he saith, that *the arrowes of the Almighty were on him, that the venime thereof, did drinke vp his spirit, that the terrors of God did fight against him.* Yea further he addeth, that *God was his enemie, and wryt bitter things against him: and made him to posseſſe the sinnes of his yowles.* And at an other time he complaineth, that *God's wrath had torn him, that he hated him, gashed vpon him with his teetb, and had sharpened his eyes against him: yea that he had taken him by the necke and beaten him, and set him as a marke for himselfe.* In all which, and diuers other places, it appeares that his conscience was exercised, with the sense of the wrath of God, which had now euē seazed vpon his soule.

Another example we haue in Dauid, who also was exercised with this temptation and trouble of minde, as the first words of the 6. Psalme, and the whole tenour thereof doe evidently shew: For first, he defaceth Lord, *not to rebuke him in his wrath,* and afterward complaineth, that his griefe was so great, that his very flesh consumed, his bones were vexed, and his boodie brought to such a state,

Examples,

Job.6.4.

Job.13.6.

Job.16.9.

Psalme,

as no sicknesse could haue brought him vnto. And it is not vnlke, that the same Prophet did often fall into the like kind of distresse of minde, as may be gathered out of Psalme 77. and sundrie other places.

Now as it fared with these, and diuers other seruants of God, in auncient times, so are we not without some instances thereof in our daies. Amongst many, that worthie man Master Luther, writes of himselfe, that he was in this particular temptation, and that he learned in it, the doctrine of the Iustification of a sinner, by the meere mercie of God, without any merit of workes: and vpon the sense and experiance of the nature and properties of this distresse, he wrote a notable exposition of the 6. Psalme of Dauid, the scope and intent whereof, he writheth to be nothing els, but a soueraigne remedie of this and the like distresses of the minde and conscience.

Sect. 2.

The Occasion.

If it be demaunded, what is the Occasion of this kind of temptation? I answer, that it ariseth sometimes, vpon the commission of some notorious sinne, which doth wound the conscience, as in Cain, Iudas, and Saul, who for their great and capitall sinnes, that stinged and wounded their consciences, grew to a searefull state, and consequently perished in this temptation. Sometimes a-

gaine

gaine it comes when there is no sinne committed; but obedience to God performed: and then there cannot be rendered any reason of it, either in man, or out of man, saue this, that God will haue it so to be. And the truth hereof is plaine by the examples of Job and Dauid before mentioned.

Sect. 3.

The Effects of this Temptation are many, and very strange. For outwardly it works a change and alteration in the body, as it were a burning ague, and it causeth the entralls to rise, the liver to rowle in the bodie, and it sets a great heat in the bones, and consumes the flesh, more then any sicknes can doe. And that it is so, as I say, beside experience, it is cleare in the word of God. Dauid in this distresse affirmeth, that *bis eyes were easen as it were with wormes, and sunk into his head*, Psal. 6. 7. that *his moisture became as the drought in summer*. Psal. 32. 4. & Job saies, that *his skin was black upon him, his bones were burnt with heat: yea, that by meanes of this distresse he was now full of wrinkles, and his leauenes did rise upon him*. It is a principle which Phyſitians doe hold, that *The minde follows the temperature of the bodie, and is affected according to the good or enill coniſtution thereof*: which though it be true, yet withall it is as manifest on the other ſide, that the bodie doth often follow the

The Effects of
the tempta-
tion.

Job. 30. 30.

Job. 16. 3.

the state and condition of the minde, For a distressed heart, must of necessitie, make a fainting and a languishing bodie.

Sect. 4.

The Remedy: But the principall thing to be sought for in this temptation is, the *Remedie* thereof: whereunto there be ffeue things required, which are to be practised, as occasion shall be offered.

First, choise must be made of the most fitte and present remedie, and that must be vsed in the first place.

Now the most fit and present remedie is, to bring the partie troubled to the personall exercizes of faith and repentence, *by, and in himselfe*. For this ende, he must examine his conscience most straightly and narrowly of all the sinnes of his heart, and life. Secondly, he must humbly confess against himselfe, all his knownde sinnes: and withall acknowledge the due condemnation, that he thereby hath deserued. Thirdly, he must crie to heaven for mercie, intreating the Lord most instantly for pardon, and for the restraint of his wrath due vnto him for his sinne. David beeing in this distresse, performed all these duties, as we may read in the 6. Psalme: and he saith further of himselfe, that *whilst he concealed his sinnes, she hand of God was hearie upon him: but upon his earnest confession, and deprecation, he received mercie*. And if we read the booke of Job,

Job, we shall finde that the principall scope thereof is this; namely, to shew vnto vs, that *Job* was throughly exercised with this temptation, and that in the ende hauing beeene rebuked both by his friends, and by God himselfe, his recouerie was made, by humbling himselfe, when he saith, *Behold, I am vrie againe, now I abhorre my selfe, and repente in dust and ashes.*

Job. 39.37.

Some may here demand, If it fall out, that the person himselfe, cannot performe any good dutie, of himselfe, by reason of his distraction in soule and bodie, what must then be done? *Ans.* If the partie can but sigh, and sobbe vnto God for mercie, and comfort: it is no doubt, a worke of Gods spirit, and a practise both of faith, and repentance. *We know not* (saith Saint Paul) *what to pray as we ought*, (namely, in our distresses) *but the Spirit it selfe maketh request for us, with fishes that cannot be expressed*: and therein lies our comfort. Thus *Moser* at the redde sea beeing in great distressse, and not knowing what to say, or doe, sighed and groned inwardly in his soule vnto the Lord, for he pe and protection: and his very desire was in stead of a loud crie in the eares of the Lord.

Rom.8.26.

Exod.14.19.

The second thing is, that triall must be made, whether the partie hath in him any tokens of grace, or not?

These tokens are the small beginnings of grace, which before I haue declared. As for example;

example: a griefe because we cannot grieve for sinne as we should: a serious will and desire to believe, and repente: a purpose to sinne no more, and such like. If these be found in the partie, then by them, as by sure pledges, he may bee assured of the fauour of God towards him: and where any of these be found, the saying of God to Saint Paul must be vrged, *My grace is sufficient for thee: and therewith must the distressed partie stay his minde.* Yea we are to be content with any condition in this life, be it never so miserable, so long as we are in the fauour of God, though he should lay vpon vs euен the paines of hell, till the tyme of our death. So did Dauid, who when he was pursued by his owne sonne, vttered these words vnto God, *Behold, if I please thee not, doe with me what thou wilst.* And the like was the mind of Paul, who being assured of the fauour of God, was content for his glorie, & the saluation of the Israelites (if it had beene possible) to be separated from Christ, and to endure the very pangs of hell.

The third thing in this cure is, to Applic to the said distressed partie, such promises of God made vnto afflicted persons, as are most large and comfortable.

For example, that *I be Lord is neere to them that are of a contrite heart, and will save such as be afflicted in spirit.* Psal. 34. 18. Againe, *I came not (saith our Sauiour Christ) but to shew lost*

2. Cor. 12. 9.

2. Sam. 15. 16.

Rom. 9. 3.

lost sheepe of the house of Israel. Matt. 15. 24.
 He saies not, to the straying sheepe, but to such as are now in the pitte, readie to be drowned; or in the Lyons mouth, readie to be deuoured. Againe. *The Spirit of the Lord is upon me, therefore he hath annointed me that I should preach the Gospell to the poore;* that is, to such as are distresseſſed in conſcience, and poore in ſpirit: he hath ſent me that I ſhould heale the broken hearted, that I ſhould preach deliuerance to the captiueſſes. These & many other ſuch like promiſes, are in this caſe to be urged, and the partie mooued to endeauour to beleeue them, to hold to them, and reſt himſelfe vpon them, though he looſe all things els.

Luk.4.18.

Fourthly, the partie muſt be brought to a ſerious conſideration of his owne life paſt, and of Gods merciſfull dealing with him and others in his caſe in former times, and therewith iſ he to be comforted for the time preſent. For if aforehand he hath receiuied any tokens of the fauour and loue of God, by them he is now to stay and to ſettle his minde. The reaſon is plaine: the giſis of god are without repenſace; whom he loueth once he loueth to the ende, & whom he chooſeth he calleth, iuſtiſieth, and ſanctiſieth, and will alſo in time glorifie. Dauid beeing in ſuch affliction, that he could hardly thinke vpon God, yet he tooke this course, praied to the Lord for comfort, communed with his owne heart, and called to remem-

Pſal 77.10:

brance how God had formerly dealt with him, and with this meditation of the continuall course of Gods mercie in his preservation, he confirmed his faith, and staid his heart in his greatest troubles.

Sect. 5.

Remoouall of
Doubts,

The fift and last thing to be done, is the remoouall of such *reasons and doubts*, as the partie distressed vsually makes against himselfe, for his owne ouerthrow. For it is the manner of those that are troubled in minde, to dispute against themselves; and commonly they are wont to alleadge three things.

First, beeing instructed how to humble themselves, and to depend on Gods mercie, they will graunt, that all these indeede are good things, but they belong not to them: for they neither do, nor can seele any thing, but the tokens of Gods anger, and that they are alreadie entred into some degrees of condemnation.

This obiection may be taken away, by informing them of the manner of Gods dealing in all his workes. For commonly he workes all things in his creatures, *in, and by contraries*, if we could know the whole frame of them.

Thus in the Creation euery creature had his beeing of that which had no beeing, and something was made, not of something, but of nothing. After the flood, the signe of God

Gods covenant; for the preservation of the world from destruction by raine, is the Rainbow, which indeede is a naturall signe of raine. When *Elias* was so prooue the Lord to be the onely true God, against the Idolatrous priests of Baal, and that by burnt offerings; he poured water vpon the sacrifice, & filled a trench with water round about, and in this contrarie meane was the sacrifice burnt vp. Christ for the curing of a blind man, temper spittle and clay together, which in all reason, is a fitter meane to put out the eyes, then to cause the blind to see.

Thus in the worke of our Redemption, Christ gives life, not by life, but by death, and he sends men to heauen by the gates and suburbs of hell: he shewes his greatest power in the greatest weakness; nay his power is made perfect through weakenesse. He will not build vpon an old foundation, but he pulls downe and destroies all, that Man may haue no hope at all in himselfe, but that all the hope he hath, may be in God. First he kills, and then he makes aliuie, as *Annes* speaketh first he woundeth, and then he healeth. He makes man to sow in teates, that afterward he may reape in joy. And he that knowes Gods dealing to be this, must here-with rest content, and satisfied: because in wrath, God vseth to remember his mercy: yea his mercy is never sweete vnto the palate of the soule, vntill it be seasoned with

2. Co. Jo. 19:

i. Sam. 2:

some tast of his wrath. The Paschall Lambe was eaten with sowre hearbs, to signifie, that we can feele no sweetnes in the blood of Christ, till we first feele the smart of our owne sinnes, and corruptions.

Secondly: these persons vse to alleadge against themselves, that if they could feele any comfort at all, when they would stay their minds, and yeeld to good perswasions, and exhortations.

To this the answer is; That there is a rule of grace, (which we must follow) gathered out of the word of God, and the experience of Gods Children, contrarie to the rule of nature, and aboue the light of reason: and it is this, that *in case of affliction, we must not live by feeling, but by faith.*

This rule grounded vpon the speech of the Lord by the Prophet, *she iust man shall live by his faith.* When we haue neither sight, nor sense, nor any tast of Gods mercie, but onely apprehend his wrath, euen then we must labour to lay hold of mercie in his word, and promise. Sense & feeling, are not alwaies fit directiōs for the time of this life: For he may be the deare child of God, that in present feeleth nothing but his wrath and indignation. This indeede is the true triall of our faith, when euen aboue and against reason, we reliе on the mercie of God, in the apprehension of his anger. So did Dauid. *Out of the deepe, (saith he) that is, beeing nowe deeply*

deeply plunged into the pangs of a distres-
sed conscience, *hauel called vpon thee, O Lord* Psal. 130:
and Job in the like case. *Lord though thou kill
me, yet will I trust in thee.* Abraham is com-
mended by the holy Ghost, amongst other
things, for this, that he beleueed in God, *a-
bove hope:* that is, against all matter of hope,
that might possibly be conceiued, vpon the
consideration of the strength of naturall cau-
ses. The thiese vpon the crosse, feeling no-
thing but woe: and seeing nothing in Christ
but misery and contempt, yet he beleueed
in Christ, and was saued. In a word, Christ
himselfe when he was forsaken of all men,
and voide of all worldly comfort, and felt
nothing but the depth of the wrath of God,
in his agony and passion; yet by the faith of
his manhood, he staied himselfe and said, *My
God, my God.*

Rom. 4:18.

Thirdly they vse to plead, that their case
is desperate, that never any was in such a
state as they are, neuer any touched with the
like distresse of mind.

Answe. It is false: For the holy Ghost hath
penned three notable places of Scripture, the
booke of Job, and two Psalmes of Dauip,
wherein are propounded vnto us the ex-
amples of Job and Dauid, Gods owne deare
seruants, who were in as great distresse, as e-
uer they, or any other haue beene. And they
may not thinke, that they euer could be able,
to endure greater paines then Christ, who

Psal. 6. and 77.

notwithstanding in the anguish of his soule
vpon the Crosse, cried out, *My God, my God
why hast thou forsaken me?*

And thus much touching the first kind of
trouble of conscience , called the diuine
temptation.

CHAP. IX.

*Oft the second Speciall Distresse, rising
from outward afflictions.*

The second kind of Distresse
is that which ariseth from
outward afflictions. By *Afflictions* I understand, all manner of
miseries and calamities in this
life, from the least to the greatest,
from the paine of the little finger to the
very pangs of death.

Nowe the Question is, howe the Trouble
of minde, arising by Afflictions , may be re-
medied. For the answer of which question,
two things are required of the partie distres-
sed; *Practise* and *Meditation*.

Sect. I.

Practise in
case of Afflic-
tion.

The *Practise* is that, which is to be vsed, in
all distresses of minde whatsoeuer. And it is
a diligent *examination* of the conscience in
regard

regard of sinne: an earnest and heartie confession thereof vnto God: and deprecation, that is, earnest prayer vnto him, for the pardon of the same. These three things beeing done truly and vnsafely from the heart, are a present remedie against this trouble, and bring with them much comfort.

Manasses the king of Iudah, that had committed much wickednesse; when he was carried captiueto Babel, and there put in chaines, he humbled himselfe, acknowledged his sinnes, and prayed earnestly vnto the Lord, and the issue was good; for God was intreated of him, and gaue him deliverance. Job beeing long in outward affliction, humbled himselfe in like manner, and at length received comfort. Daniel humbled himselfe before God, for his owne sinnes, and for the sinnes of Gods people, making request vnto God earnestly for them, and even when he was in the act of praying, the Lord sent his angel Gabriel, to give him notice of deliverance. Lastly, the Church of God, vnder the croſſe, performed the like dutie, *Let vs search and trie our waies, and turne to the Lord,* and God in mercie gaue an eare vnto her mourning and lamentation. By all these places, it is apparent, that there is no better remedie in the world, for the minde of man, grieved by meanes of outward afflictions, then the practise of the duties before named.

2.Chro.32.21.
12.

Dan.9.10.11.

Lament.3.40.

Sect. 2.

Meditations
in case of Af-
fliction.

Grounds.
I.
Gods provi-
dence.

Rom.8.18.

The next thing vnto Practise, is the *Meditation* of the comfortable doctrines that are set downe in the word of God , touching afflictions. All which doctrines, may be reduced to fiew principall and maine grounds of comfort, and shal be laid downe in their order.

The first Ground is, that *All afflictions from the least to the greatest, doe come to passe, not by accident, chancce, or fortune, but by the speciall prouidence of God.* I explaine it thus: In euery particular crosse and affliction , there is the hand of Gods particular prouidence , and that in three regards.

First, because God decreeth, and foreappainteth every particular crosse. Marke the words of Paul, *Wooome God hath foreknownne, them he hath predestinate, to be made like vnto the image of his sonne;* and what is this image ? nothing else, but a confornitie vnto Christ in afflictions for this life, and in glorie for the life to come . Now if God hath decreed , that those whome he foreknew, should be conformable vnto his Sonne in these respects, then hath he also decreed the afflictions themselves.

Secondly, God doth not onely barely permit affliction to be , but also he effecteth them, and brings them into execution , as they are crosses, corrections, trialls, and punishments,

nishments. *I make peace*(saith the Lord) *and I create euill*, that is, not the euill of sinne, but of punishment, which is euill in our sense and feeling . For things are tearemed euill two waies: some are euill indeed, some are euill not indeed, but in regard of our sense, apprehension, and estimation ; and of this latter sort are afflictions , which God is said to create . And to this purpose is the saying of the Prophet Amos, *Shall there bee euill in the citie, and the Lord hath not done it?*

Amo.3.8.

Thirdly, as God causeth afflictions, so he ordereth and disposeth them, that is, he limiteth and appointeth the beginning, the end, the measure or quantitie, and the continuance thereof. Yea he also ordereth them to their right endes , namely, his owne glorie, the good of his seruants , and the benefit of his Church . Thus God is said to correct his people in judgement , that is, so as he will haue the whole ordering of the correction in his owne hand. Joseph tells his brethren , that when they intended euill against him, in selling him to the Ishmaelites for siluer , God disposed it for good . When Shemei cursed Dauid, he forbade his seruants , so much as to meddle with him , and why? because(saith he) the Lord bade him to curse, and who then dare say unto him, *Why hast thou done so?* And to this purpose the Prophet Dauid saith *I held my peace and said nothing; why? because thou, Lord, hast done*

Jerem.10.11.

Gen.50.20.

2.Sam.16.40.

done it, Psal. 39.9.

Here some wil say, if Afflictions did come onely from God, it were somewhat, but oftentimes they come from men, that beare vs no good will, and therefore no maruell though we be impatient. *Ans.* When crosses doe come from men, God useth them as instruments, to execute his judgments vpon vs; and in this worke, God is the chiefe doer, and they are as tooles, in the hand of the workman. And the Lord inflicteth them vpon vs by men, to trie our patience vnder the croffe. Ioseph, though he knew well, the badde dealing of his brethren towards him, yet he looked not to them alone, but to an higher cause, namely, the Lord himselfe, who executed his owne good will by them: *God (saith he) disposed it to good.* And againe, *God did send me before you into Egypt for your preseruation,*

Gen. 45.5. &
50.20.

I I.
Gods commandement.

Micah. 7.9.

The second ground is, *The commandement of God, touching the croffe, & obedience vnto him thereim.* This commaundement is expressed, Luk. 9. 23. where we are commanded to *take up our croffe every day, and follow Christ.* Abraham was commanded, with his owne hands to sacrifice his onely sonne Isaac; and to this commandement, (though otherwise a great croffe vnto him) he addresseth himselfe to yeeld obedience. And in the prophecie of Micah, the Church saith, *Shee will bear the wrath of the Lord, that is, shee will per-*

performe obedience to him in the croſſe, because wee had ſinned againſt him. And Saint Peter faith, that God resisteth the proud, and giueth grace to the bumble: therefore bumble your ſelues under the mighty hand of God. And this beeing the commandement of God, that we ſhould yeeld obedience to him, in every affliction, we ought to be no leſſe carefull to obey it, then any one commandement of the morall Law.

Petr.5.6.

The third ground is, that God will be preſent with his ſervants in their afflictions. Vpon this ground, Dauid comforts himſelfe, be-cause God had promiſed to heare him, to be with him in trouble, and to deliuer him. And in an other place, Though I ſhould walke in the ſhadow of death, I would feare none ill, for thou art with me, &c.

III.
Gods preſence

Pſal.91.15.

Pſal.34.

Now that we may the better vnderſtand this doctrine, we are to conſider what be the Ends or Effects of Gods beeing with vs in affliction, whereby he teſtiſieth his preſence, and they are three.

The firſt is, to worke our deliueraunce from the croſſe: Call vpon me (ſaith the Lord) in the time of thy trouble, and I will deliuer thee. This promise muſt not be vnderſtood ſimply, but with an exception, ſo farre forth as it ſhall be for our good. For all promises of temporall deliueraunce, are conditionall, and muſt be conceiued, with this limitation of the croſſe and chauſe meur, if God pleafe to impoſe it.

Pſal.30.9.

Some

Some may say, how if God will not deliver vs, but leaue vs in the affliction, what comfort shall we then haue?

Answ. In the second place therefore we must remember, that God will temper and moderate our afflictions, so as we may be able to beare them. Habbakuk praieth vnto God, in the behalfe of the Church, that he would in wrath remember mercie. And Paul saith, that the Lord will not suffer vs to be tempted above that we are able to beare, but will give an issue with the temptation.

Thirdly, put the case that God doth not moderate our afflictions, but suffer them to remaine vpon vs, not onely for some time of our life, but to the very death: yet then will he testifie his holy presence an other way, namely, by giuing the partie distressed, power and strength to beare his affliction. *Vnto you it is giuen (saith Paul) for Christ, that not onely ye should beleue in him, but also suffer for his sake.*

The Fourth ground of comfort in affliction is, that *every affliction vpon the seruants of God, hath some speciall goodnesse in it.* Rom. 8.28. *We know that all things worke together for good unto them that loue God.* And in regard hereof, the crosses which are indured by Gods children, are so farre from beeing preiudicall to their saluation, that they are rather helps and furtherances of the same. Now this Goodnes is perceived two waies. First,

Hab. 3.2.

1. Cor. 10.13.

Phil. 1.29.

IV.
Goodnes of
afflictions.

by the fruit and effect of it, and then by the qualitie and condition thereof. In both which respects, afflictions are good.

Touching the fruits of afflictions, because they are manifold, I will reduce them to seauen principall heads.

I. Afflictions doe make men to see and consider their sinnes. Iosephs brethren for twentie yeares togither, were little or not at all troubled for their wickednes, in selling their brother; yet vpon their affliction in Egypt. they began to consider what they had done. *We have (say they) verily sinned against our brother, in that we saw the anguish of his soule, when he besought us, and we would not bear him; therefore is this trouble come vpon vs.* Manasses in the time of his peace, gaue himselfe to witchcraft, and the worshipping of straunge gods: but when he was captiue in Babylon, then was he brought to the sight of his sinnes, & moued to humble himselfe before God for them.

II. Afflictions serue to humble men in their soules before God. The young vnthrifte in the Gospel, called the Prodigall childe, while his portion lasted he spent liberally, and was grieved for nothing: but when he came to be pinched with hunger, and that through his owne follie, then he humbled himselfe before his father, and returned home vnto him. Dauid saith of himselfe, that *in his prosperitie he thought he should never be moued,*

Fruite of Af-
fliction.

Consideration.

Gen.42.31.

Humiliation.

Luke 15.1-3.

ned, because the Lord of his goodness had made his mountaine to stand strong: but (saith he) it boun
diest hide thy face, and I was troubled, then cried I unto the Lord.

Amendmen.

Aeb. 21,11:

1.Cor.ii.31.

Ioh. 3,5.

Abnegation.

2.Cor.11,9.

Invocation.

III. They serue to worke Amendment of life. No chalffising (saith the Author to the Hebrewes,) for the present seemeth to be joyous, but afterward it bringeth the quiet fruit of righ-teousnesse, to them that are thereby exercised; that is, afflictions and chastisements that seaze vpon Gods children, doe leue after them amendment of life, as the needle passeth thorough the cloath, and leaueth the thred behinde it. When we are judged. (saith the Apostle) we are nurstred of the Lord, that we might not be condemned with the world. And David confesseth, Psale. 119. It is good for me that I have beeuen afflicted, that I might learne thy statutes. And the good husbandman, purgeth and pruneth the vine, that it may bring forth more and better fruit.

IV. They cause men to denie themselves, and to cleve wholly on the mercie of God. Thus Paul received the sentence of death in himselfe, that he should not trust in himselfe, but in God, that raiseth the dead.

V. The fift, is Invocation. For afflictions make vs to cry heartily and seruently unto God, to bring our selues into his presence, and there to abase our selues before him. Thus the Lord said of the olde Israelites, that when he suse them, then they returned, and sought him

him rarely, Psal. 78. 34. And els where he saith of his children, that *in their afflictions they will seek him diligently.*

Hos. 5. 15.

Patience.
Rom 5. 3.

VI. The sixth, is Patience. *Affliction bringeth forth patience, patience, experience, &c.* As if he should say; because the loue of God is shed in our hearts, therefore in afflictions we are patient. Now whilst we patiently beare the croffe, we haue experiance of the mercie and loue of God towards vs: and having once in some notable deliverance, tried and tasted the mercie of God, we doe by hope (as it were) promise to our selues, the faide fauour and mercie, for time to come.

VII. The last fruit, is Obedience. This the holy Ghost teacheth, to haue beene the fruit of the suffering of Christ, when he saith, *Though he were the sonne, yet learned he obedience, by the stings which he suffered.*

Obedience.

Act. 5. 9.

In the next place, Afflictions are good in regard of their *qualitie and condition*, which is, that they are *tokens and pledges of our adoption*, when we make the best vse of them. *If ye endure chastening, (saith the holy Ghost) God offereth himselfe unto you as unto sonnes, that is, he comes to you in the croffe, not as a iudge and reuenger, but as a kind and louing father: and the croffe imposed, as it were his fatherly hand, wherewith he chastiseth vs: and therefore Job praiseth God for his affliction, saying, God hath given, and God hath taken away, blessed be the name of the Lord.*

Heb. 12. 9.

Job. 1. 1.

The

V
Partakers in
the Croſſe.

The fift Ground of comfort is, *that the partie distressed, bath partners in the croſſe.* For firſt, he hath Christ to be his partner, becauſe he hath fellowship with him, in that he is affliſted, and is willing to obey God, therein. *Paul accounteth it happines, to knowe the fellowship of Chrifts affliſtions, and to be made conformable vnto his death.* Phil.3.10. And Saint Peter exhorteth beleeuers to reioyce in as much as they are partakers of Chrifts ſufferings. 1. Pet. 4. 13. Secondly, if the partie affliſted repente, Christ communicateth with him in all his croſſes, & accounts them as his owne. The Apostle in this regard, would haue no man thinke it ſtrange, no not when he is in the fierie triall but rather to reioyce because he is partaker of Chrifts ſufferings. 1. Pet. 4. 12. And Christ ſaith to Saul perſecuting his Church, *Saul, Saul, why perſecutest thou me?* Thirdly, he that is affliſted, hath other ſervantes of God, partakers with him in all his affliſtions. The Apostle Peter wiſheth the Church of God to reſiſt Sathan by faith, *knowing, ſaith he that the ſame affliſtions are accouplished, in your brethren that are in the world.* 1. Pet. 5. 9.

Thus much generally of Affliſtions, and of Comfort in them. It were a long and tedious worke to ſet all downe in particular, together with their proper and diſtinct Comforts: therefore I will paſſe them ouer, and ſpeake only of three kinds of Affliſtions, with

Sect. 2.

The first is, the *Deferring of deliverance*: a great affliction, if it be considered. And touching it, I propound one *Question*, namely, *How the minde of the partie distressed, may be staited, when as the Lord deferrers deliverance.*

Deferring of
Deliverance.

For the answer hereof, three especially points are to be considered.

I. First, that God hath in his wisdome, set downe certen and vncchangeable times, for the accomplishment and issue of all things that are. *There is a time appointed to every thing under the sunne.* Eccl. 3.1. The speech of Salomon is generall, and the meaning of it is this. Whatsoever there is in the world, either done, or suffered, or enjoyed by man, whether it be of the number of naturall things, or of those which are voluntarily vndertaken, or necessarily endured; God hath in his prouidence sorted vnto them, a set time and season, whereof dependeth the successe of them all. And this time, himselfe most freely ordereth and ruleth at his owne good pleasure; which as no man can hindre or aby, so is it not in the power of any, to hasten or preuent.

This point, the Holy Ghost in Scripture proouerth by two instances, of the threatenings and promises of God, which himselfe accomplisheth, at some certaine and vncchangeable times.

Genes.6.

When the old world in the daies of Noah, had growne to much impietie, and wickednes, the Lord appointed a certaine space of 120. yestres, for their repentance and conversion; at the very ende and tearme whereof, he brought the flood vpon them, and not before. For if we compare the particular circumstances of time noted in the 7. of Genesis, with that which S. Peter writeth, 1. Pet. 3. 20. we shall finde, that the inundation of waters came vpon the earth, at the very point of time before determined.

Ier.25.11.

Dan 5.30.

Gen.15.13.

Againe, God threatned by Ieremie, that the Iewes for their sins, should be led captiue, and serue the king of Babel 70. yeres. Now if we take the iust computation of time, it will appeare, that so soone as euer those years were expired, the foresaid threat was accomplished. And therefore Daniell, alluding to Ieremies prophecie, exactly setteth it downe, when he saith, *The same night was Belshazzar king of the Chaldeans slaine*, that is, the very night wherein those 70. yeres came to their full period.

And as there are set times, allotted by God for the execution of his threatening sentences; so also hath he determined certenly, the accomplishment of all and euery of his promises.

An example hereof we haue in the Israellites, of whom the Lord said to Abraham, that they should be in affliction in a strange land,

430. years , and then be deliuering . This promise of God was expressly fulfilled, as we read in the booke of Exodus . For before the ende and tearme of these yeares they had no deliuernance at all : but when that time was expired, even *that selfe same day*, departed all the hosts of Israel , out of the land of Egypt . And though Moses, fourtie yeares before this time, tooke in hand the worke of their deliuernance ; yet he did it without successe ; and vpon a certayne accident , beeing himselfe constraiged to flie into Madian , he hued there as a stranger with Iethro his father in law , till the saide time of foure hundred and thirtie yeares was accomplished ; toward the ende whereof , beeing called of God to that office, he prospered , and not before . And in the same manner, hath God set downe a certayne period of time , within which, he will exercise his children more or lesse , and at the end whereof, and not before , he will releue and comfort them againe .

Exod.13-47

AB.7.16

Now as the certentie of the accomplishment of Gods threatening word, serues to terrifie all wicked liuers from finne : so the vnhangeable performance of his promises, at the very time prefixed, & not before, teacheth the children of God sundry things.

First, that when they are in any distress, & have not present or speedy deliverance, according to their desire, they should waite the Lords leisure, and expect with patience

Hab.2.23.

till the time come, which is appointed by him for their easse and releefe : and in the meane while stay their hearts, by hope and affiance in his mercie. Reason is plaine. God is sige in his word, therefore though heauines may indure for a night, yet ioy will returne in the morning. Psal. 30.5.

Thus the Lord comforteth the Iewes in a particular distresse, as we may read in the prophecie of Habbakuk, where the Prophet in the name of the Iewes, complaineth and expostulageth the matter with God, why his owne people should be so lamentably afflited, by a terrible and furious nation, and why they should be led away captives, by the Chaldeans the enemies of God? To this the Lord makes answer, that as he had certenly determined, that iudgement to come vpon them, so certenly had he appointed a set time, wherein they should be deliuered. In the meane while, he bids them to comfort themselves in this, that though the affliction should rest vpon them for a season, yet vndoubtedly they should be eased at the length: and therefore, that they should in patience waite for the vision, that is, the accomplishment of the vision touching their deliuernace.

Secondly, hence we learne, that we must not onely *believe* the promises of God in general, that God is true and faithfull in them, and that he is able and willing to fulfil them,

euen

euen as he made them : but we must believe them *in particular*, that is with application to their proper and seuerall circumstances, which are the particular meanes, places, and times, whereby, and wherein he hath giuen his word , as touching our freedome and exemption from the crosse.

Take an instance hereof in the Prophet Daniel, who knew well by the spirit of Propheticie, that the Lord had determined to bring vpon the Iewes 70. yeares captiuitie in Babylon. He knew also, that God had promised to put an ende to that captiuitie, at the end and tearme of those yeares. Now what did Daniel in this case? Vpon knowledge of the will of God, in that point, during the said time, he praied not vnto the Lord for deliuernace of his people: But when he vnderstood that the time drewe neere, wherein it was the wil of God, that the Iewes should returne out of captiuitie, then by faith applying the promise of God to that particuler time: he besought the Lord in praier and supplication, with fasting, in sackcloath and ashes, and the Lord gaue eare vnto his praiers, and yeelded him a gratiouse answer.

Dan.9.

v. 2.

I L. The second point is, that God, when he deferes deliuernace, doth it vpon great and weightie causes and considerations, best knowne to himselfe.

The first whereof is, that thereby he might humble them throughtly, and bring them

to an utter deniall of themselues, and consequently cause them, to learne patience in affliction; which they would not leavne, if they might be their owne caruers, and have speedy deliueraunce from the crosse, at their own wills and pleasures.

Secondly, that beeing afflicted, they may acknowledge whence their deliueraunce comes; yea, whence they doe receive not onely that, but every other good benefit, which they injoy: name'y not from theselues, or any creature, but onely from the Lord; and accordingly may learne to value and prize his gifts, at their deserued excellencie. For it is a true saying; and often verified in affliction & want, that *benefits easily obtained, are lightly regarded, and sooner forgotten.*

Thirdly, that by the continuall of the crosse without intermission, he may make them to distaste the world, and consequently drawe them to the meditation of the life to come, wherein all matter of mourning shall cease, and all teares shall be wiped from their eyes.

Fourthly, the Lord desereth deliueraunce from affliction, that he might prevent greater euils and dangers, wherinto those that are afflicted might runne, if they had their hearts desire, and were eased not at his will but at their owne wishes. When the children of Israel came into Canaan, they were informed, that they should dwell together with

with the Canaanites, and Moses rendreth a reason thereof, *Leaſt (saith he) the wild beaſts of the field multiply againſt thee.* And for the preuenting of this euill, the Israelites must indure ſome annoyane by the Canaanites. Euen ſo the Lord keepeth his ſeruants vnder the croſſe, for the preuenting of greater ſins & offences. This ſhould stay the mindes of men, & make them content to wait vpon God for deliueraunce, when they are afflieted.

Deut. 32.22.

Exod. 33.18.

III. The third and laſt point is, that God alwaies hath and doth exercise his beſt ſeruants, with long and continued croſſes. Abraham was childeleſſe, till he was 70. yeareſ of age, and at those yeareſ the Lord promiſed him iſſue. But this promiſe was not accoſhished til a long time after, when he was an hundred yeareſ old. Dauid had a promiſe to be, king of Ierusalem, and Iuda: but the Lord exerciſed him by many and grieuous afflictiōns, before he came to the crowne, in ſo much that he ſaies of himſelfe, *that his eies failed with waiting upon his God.* Zacharie and Elizabeth praied to god, both of thē in their youth, & many yeareſ after for iſſue, but the Lord granted not their requeſt til they were old.

Pſal. 139.8.

Luk. 1.23.

To add no more examples; by theſe we ſee the Lords dealing, even with holy men and women, his owne deare ſeruants, that he doth not alweies grant their requeſts, nor condeſcend to their deſires at the firſt, but

as it were holds them off, and suspends his grace and fauour for a time. And therefore if it shall please him, thus to deale with any of vs, we must from these examples be taught, to possesse our soules with patience, resting contented in his will, and waiting on his good pleasure to the ende.

To conclude this point, Suppose, that the condition of Gods seruantes be such, as that they finde no ende of their afflictions, but that they doe continue enen vnto death, what shall they doe in this case?

Aus. Besides that which hath beene said before, for the resolution of this Question, I answer further, that first, they must still, euen vnto death, live by faith, and say with holy Job, *Lord, though thou kill me, yet will I trust in thee.*

Secondly, they must stay and releeue their soules in the meane time, with these and such like meditations.

I. That it is the will and pleasure of God, that we should through many afflictions, enter into the kingdome of God. Act. 14. 22. Now it is the properte of a true child of God, to rest content in his fathers good will and pleasure, euen when he is afflicted Prov. 3.11. *My sonne--be not grieved at my correction, that is, let it not be tedious vnto thee, be content to beare it.* Our dutie therefore is, meekely to subiect our selues vnto the hand of God, as the child doth vnto the correcti-

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II. That though afflictions be long and tedious, yet God will at length give a ioyfull and comfortable issue. For so himselfe hath promised, Math. 5.4. *Blessed are they that mourne, for they shall be comforted.* Psal. 24.19. *Great are the troubles of the righteous, but the Lord will deliver him out of them all,* Psal. 37.7; *Marke the upright man, and behold the just, for the ende of that man is peace.*

III. Afflictions be they never so heauie, in regard of continuance, yet they are in no sort comparable to those eternall ioyes, that God hath prepared for them that loue him. This was Pauls meditation, who endured the crosse, euен to his dying day. *Our light affliction (faith he) which is but for a moment, worketh unto us an excellent and eternall waight of glorie.* And else where he profeſſeth, that he did not count the afflictions of this present tyme, *answering in value to the glorie, which shall be revealed unto Gods children,* Rom.8.18. Saint Peter tells them to whome he wrote, that in regard of their assured hope of eternall life, *they shold rejoice, though now for a season, they were in heauiness through manifold tentati-
ons,* 1.Pet. 1. 6. Lastly, the Author to the Hebrewes, comforteth the Church by this rea-
son, because it is *yet a very little while, and he that shall come, will come, and will not tarry.*

IV. Though God withholdeth his hand, in respect of deliuerance euen to death, yet his

2 Cor. 4.17. 1

Heb.10.37.

his loue is constante and unchangeable, and the croſſe which we vndergoe, cannot ſeparate vs from that loue, wherewith he hath loued vs in Iefus Christ, Rom. 8. 35. And thus much of the firſt particular diſtreſſe of minde, arifing of outward affluſions.

Sect. 3.

Temporarie
death.

The ſecond particular diſtreſſe, is *bodily and temporarie Death*, which conſiſteth in the ſeparation of the ſoule from the bodie. And touching this affliction, it is demanded, *How any ſervant of God, may be able to endure with comfort, the panges of death?*

For the answer hereof, two things are required: a preparation to death, and helps in the time of death.

I
Preparation to
death.

Concerning preparation, there are three duties to be performed.

Pſal. 39.4.

The firſt and moſt principall; is com‐mended vnto vs in the booke of Psalms, where Dauid praies vnto God, *Lord, make me to know mine end, and the meaſure of my daies.* And Moſes in like manner, *Lord, teach me to number my daies, that I may apply my heart vnto wiſedom.* In which places, is remembred a notable duty of preparation: to wit, that a man ſhould reſolute himſelfe of death continually, and before-hand number his daies. This is done, by eſteeming of every day, as the day of his death, and accordingly doing alwaies that which he would doe, if he were

Pſal. 90.12.

Accouint death
prefect.

were now to give vp the ghost.

Secondly, in way of preparation, we must endeauour to disarme and weaken death, who is as an armed man, that hath his weapons, whereby he seekes to destroy vs. And in this case, we must deale with death, as the Philistims dealt with Sampson. They saw by experience, that he was a mighty man, and by his power and strength, had giuen them many foyles; and therefore they laboured to know, in what part of his bodie his strength did lie. And after inquirie, finding it to be in the haire of his head, they never rested, till they had spoiled him thereof. And questionlesse, the time will come, when we all must encounter, with this strong & powerrfull Sampson, *Death*; In the meane while, it is a point of wisedome, to inquire wherein his power and might consisteth. When this search hath bin made, we shall finde that his weapons, are our manifold sinnes, and corruptions, both of heart and life. For as Paul saith, *The sting of death is sinnes*. Therefore, 1 Cor.15:56 that we may spoile him of this his furniture, we must exercise our selues in the practise of two duties.

First, vse all meanes for the cutting off of the locke of our sinnes; whereby alone Satan hath the vantage of vs; and these meanes are the duties of humiliation, imocation, and true repentance. We must therefore humble our selues before God, be instant in
prayer,

praier, for the pardon of our sinnes past, and present, and in this point giue the Lord no rest, vntill we haue obtained in our consciences, the sweet certificate of his fauour and mercie in Christ, whereby our mindes may be staid and comforted.

This done, it stands vs in hand to turne vnto God, to be carefull to leau sinne, to entertaine in our hearts, a resolute purpose and intention of new obedience, and conformitie to the will, and commaundement of God in all things. And this is the onely way in the world, to bereave this our enemy of his armour, to pull the sting out of the mouth of this serpent, and consequently, euen in death to preuale against him.

Thirdly, in way of preparation, our dutie is, euen before-hand (while we liue in this world) to indeauour, to haue some true taste of life everlasting, and the ioyes of heauen. The due consideration whereof, will be of great vse. For it will stirre vp in our hearts, a desire and loue of perfect happiness in heauen, yea a seruent expectation of Christs comming to judgement: and it will further cause vs to say with Simeon, *Lord, now let thy seruant depart in peace:* and with the Apostle, *I desire to be dissolved, and be with Christ.*

Touching this spirituall ioy and comfort in the holy Ghost, these Questions of Conscience are mooued.

I. First, how may we in this life haue and nourish

nourish in our hearts, a true tafte of eternall
happinesse, and of the ioyes of the world to
come?

Ans. First, by a serious consideration of the
cuills that doe hinder, or prejudice our hap-
pines: and they are principally foure.

One is, the Miserie of our liues , in respect
of sinne, and the consequents thereof. For
there is no man in the world, be he never so
righteous, that can truly say of himselfe, *I am
cleane from my sinne*, Prov. 20.9. Yea euen the
regenerate , that haue received grace to be-
leeue, to turne vnto God , and to live accor-
ding to the Spirit, doe finde by experience,
corruption & rebellion in their minds, wills,
and affections, which daily affordeth matter
of sinning against God : and on the other-
side, hindreth and quencheth , all the good
motions of the Spirit, that are in them. Againe,
such is the irreconciliable malice of
Satan, that he takes vantage of mans corrup-
tion, and neglectes no time or opportunitie,
to intrappe the children of God, in the snares
of his temptations. And hence it is that man,
by reason of his owne corruption, and the
wicked suggestions of the Deuill, is at conti-
nuall strife with himselfe, hath daily occasion
of sorrow, worketh out his saluation with
feare and trembling, wading(as it were) euen
while he liueth, in a sea of many miseries.

The second cuill, is the Vanitie of all
things that are in the world. For whether we
consi-

Rom.7.4.
23 &c

consider the world it selfe , or the things therein contained, done, or suffered, there is nothing so sure and steadie, whereunto man hauing attained, can possibly rest fully satisfied, and contented; or which in the ende, will not prooue to be most vaine vanitie. And the truth hereof appeareth,in the experience of Salomon himselfe; who (beeing king ouer Israel) wanted neither authoritie, nor abilitie, and opportunitie, to take knowledge and triall, of all worldly things in all estates and conditions. And hauing euен of set purpose,carefully and earnestly searched into them all,at length he concludes,that the issue of all was vnprofitable vanitie, and vexation of minde,as we may read in his *Ecclesiastes*.

The third euill is, the Changeable condition of our life in this world, whereby it comes to passe, that we are alway in a fleting and transitorie state. For we are (as Saint Peter speaketh) but strangers and Pilgrimes, that wander to and fro in the earth,as in a strange countrey , and still are making forward to our owne home. *We haue here no abiding citie* . The houses wherein we dwell, are but Iennes, in which we sojourne for a time: yea the bodies which we haue, are but tents and tabernacles, alway readie to be shifted, and our selues to be translated into another place.

Fourthly , by remembryng,that Christ our Head,

i.Peter.11.

Heb.13.14.

Head, beeing now in heauen, and we his members vpon the earth; during our life, we are *in presence* separated from our Head, and consequently, from that happy and glorious fellowship, which we shall injoy with him, and all the Saints our fellow-members, in the kingdome of heauen. This *S. Paul* noteth, when he saith, *Whilſt we are at home in the bodie, we are absent from the Lord:* and thereupon himselfe desired *to be dissolved, and to be with Christ.*

2. Cor. 5:8.

Phil. 1:23;

Hauing thus entred into the due consideration of the aforesaid euills, we must in the second place, exercise our selues in the frequent meditation, of the blessed estate of Gods chosen, in the kingdome of glorie: who beeing translated out of this life, into the bosome of Abraham, are fully and perfectly freed from sinne, from Satan, from vanitie and miserie: haue all teares wiped from their eyes: doe behold the face of God; are made like vnto Christ in holines and honour: and doe with him inherit the kingdome, prepared for them, from the foundations of the world.

Apoc. 22: 4;

1. Joh. 3: 2.

Math: 13: 34.

In the third place, hauing throughly considered of these things, we must Compare the estate of this present life, in the respects before-named, with the estate of that, which is to come in the kingdome of heauen: and laying them in a parallēl together, we shall find the one, infinitely faire to excell the other,

*1.Cor.7.31.
Phil.3.20.*

Phil.1.23.

Heb.13.20.

John.16.20.

Matth.5.4.

ther in regard of true ioy and comfort. And this will make vs, though living in the world, yet to vse it, as if we vised it not: to haue our conversation in heauen; to thinke, with *Paul*, that to be loosed, and be with Christ, is best of all for vs: to haue a true and liuely rast of the ioyes of the world to come, and accordingly with *Abraham, Isaac, and Iacob*, to looke for a citie that hath foundations, whose builder and maker is God.

I I. Secondly, it is demanded, how a man may truly discerne, whether this ioy of the Spirit, be in him yea or no? For answer hereunto, it is to be remembred, that there are sundrie properties wherby it differeth from carnall ioy. And these are principally fise.

First, this ioy is brought forth (as it were) of sorrow for sinne, and for the want of Christ. *Ye shall sorrow*, saith our Sauiour Christ to his Disciples, meaning for his departure, *but your sorrow shall be turned into ioy*. These words, are not onely meant of his Disciples, but of all beleeuers, who vpon consideracion of their sinnes, and the spirituall want of Christ Iesus, doe mourn and lament. For not onely they, but all true beleeuers, are therre opposed vnto the *World*. Againe, *blessed are they that mourne*: that is, being toucheth with causes of exceeding grieve, doe withall mourn for their sinnes: for they shal be comforted. On the other side, carnal ioy, as it hath his beginning from the flesh, & ariseth of things pleasing

pleasing thereunto, so it ends in sorrow and hevinesse. *In the end, rejoycing is turned into mourning,* saith Salomon. And, *Woe be to you that now laugh: for ye shall weep.*

Secondly, the ioy of the Spirit, is a fruit of righteousness: that is, it issueth and floweth from Christ knowne and beleued, to be made vnto vs of God, wisdome, righteousness, sanctification, and full redemption. For from hence, followes peace of conscience, and from peace, comes ioy in the Holy Ghost. Contrariwise, the ioy of the flesh, ariseth only from the sudden feeling of some worldly delight: and therfore cannot bring any sound peace, vnto the conscience of the man possessed of it.

Thirdly, spirituall ioy is founded in the holy vse of the Word, Sacraments, and Praier: and in the practise of Christian duties of mercie, loue, iustice, &c. The other is not so. For the world conceiueth a ioy besides the word, out of the exercises of invocation and repentance: which stands in the practise of crueltie, malice, oppression, iniustice, and all manner of impietie. And hence it is, that ha-
ving spent their daies in such matter of rejoy-
cing, at length in a momēt *they go down to hell.*

Fourthly, heauenly ioy is so fixed & roo-
ted in the heart, that it cannot be remoued
thence. *Your ioy shal no man take from you,* saith
Christ. It must needs therefore be true and
sound, yea able to swallow vp all matter of

Prou 14.19

Luke 6.25

Rom 14.19

Job. 11.13,14

15.

Job. 16.13

Prov. 14.33

Luk. 12.10.
and 16.14.

Job. 10.5.

griefe, and heauinessesse: whereas the other is neuer sincere, but with the sweetnes thereof, hath alwaies mingled some bitternes. *Even in laughter (saith Salomon, speaking thereof) the heart is heauie.* When the face of the wicked man shineth, and his countenance is pleasant, euen then is he inwardly sorrowfull, and his minde is troubled.

Lastly, the ioy of the Spirit is eternall abiding in the minde of man, not onely for the terme of this life, but for euer, in the world to come. So is not the rejoicing of the world in earthly things: for it is fading and deceitfull, as the things themselues be, wherein it is placed: it hath the beginning in corruption, and endeth with this present life. The examples of the two rich men in the Gospel, doe manifest this truth. And to this purpose, is the speech of Zophar, in the booke of Job, that the rejoicing of the wicked, is very short, & the ioy of hypocrites is but a moment, &c.

By these ffeue properties, may we put a true difference, betwenee earthly and heauenly rejoicing, and consequently discerne of them, euen in our selues. And if we perceive this ioy of the Spirit, (rightly conceiuied and grounded in the right vse of the word, and Sacraments; as also in the exercisces of iuocation, faith, and repentance,) to take place in our soules and consciences, we shall finde it of force, to moderate and alay the very terrors of death. And so much

much for Preparation.

Now the helpes to be vsed in the time of death, are manifold: the summe of all may be reduced to two heads; Meditations, and Practises.

II.
Helpes in time
of Death.

Touching Meditations, we must in the first place, consider Death in a double respect; one, as it is in it owne nature, and another, as it is changed and qualified by the death of Christ. Death in it owne nature, is a Curse, or forerunner of condemnation, the very gates and suburbs of Hell it selfe: but beeing qualified by Christ, it is a blessing, an end of all miseries, a full freedome from all dangers, a short passage vnto ioy, an entrance into euerlasting life, a quiet sleepe, voide of all annoyance, by dreames and fantasies. And the graue a resting chamber, yea a bed perfumed by the death of Christ, for the bodies of all the Elect, out of which when they awake, they shall be admitted & receuened into the presence of God in heauen.

Secondly, we are to consider, that there be three degrees of eternall life. The first whereof, is in this world before we die; and it is then, whē we begin to repent & beleue in Christ, and to be assured in conscience that God the father is our father, Christ our redeemer, & the holy Ghost our co-forter. For this is eternall life, to know God and him whom he hath sent Iesus Christ. The next de-

John 3:17, 18

gree is in death:for death cuts off al sin,origi-
nall & actuall;death frees vs from al wordly
miseries: death prepareth the bodie, that it
may be fit to enter into eternall happinesse
together with the soule, which is alreadie
in heauen. The last degree is, when bodie &
soule reunited, goe both together into eter-
nall and euerlasting glory.

Our third meditation is , that there is
a mysticall vniōn and coniunctiō , betweene
Christ and euery beleeuēr, and that not onely
in regard of soule , but of bodie also; which
beeing once knit , shall neuer be dissoluēd,
but is eternall. Wherupon the dying, dead,
rotten, and consumed bodie remaineth still
a member of Christ, abideth within the co-
uenant, and is and shall be euer,a temple of
the Holy Ghost. Thus Adam, and Abraham,
which are dead, so many thousand yeares a-
goe, yea euery true beleeuēr , from them to
the end of the world, shall arise at the last
day in body to glory, by the power of their
coniunction with Christ. In the winter sea-
son, we see the most trees voide of leaues,
buddes, and blossomes : so as they seeme to
vs to be dead , and yet neuerthelesse there is
a sappe in the roote of them , which in the
Spring wil ascend, & reuiue the decaied brā-
ches. Euen so it is with our bodies, which
though they be corrupted, rotten, burnt or
eaten with wormes , or denoured by wild
beasts, so as they may seeme to be vtterly
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perished, yet there is (as it were) a secret and hidden sap in them, (by reason of their union with Christ) by which they shall be raised, reuited, and quickned, being made like vnto the glorious bodie of Christ their head, with whome they shall raigne, and liue for euermore.

Helpes in practise are two; First, he that will beare with comfort the pangs of death, must labour that he may *dise in faith*: and that is done, by laying hold of the promise of God, touching forgiuenes of sinnes and life euerlasting by Christ. *All these (saith the holy Ghost) dise in faith*, namely, Abel, Enoch, Noe, Abraham, and Sarah, all laying hold of the promise of life by Christ. When Jacob on his death-bed, was blessing of his children, he brake forth into this heauenly speach, *O Lord I have waned for thy salvation*. In which words it is plaine, that his faith rested on the mercie of God, and by hope he waited for his saluation: & our Sauiour Christ saith, *As Moses lift vp the serpent in the wildernes, so must the sonne of man be lift vp, that whosoever belieueth in him, might not perish, but haue life euerlasting*. Out of which words the forenamed dutey may be learned, that looke as the childe of Israel, being stung with fiery serpents, & that vnto death, were healed by looking vp to the brasē serpent erected by Moses: so whē we are stug with sin & death, we must euer remēber by faith to looke vpon Christ.

Heb.11.13

Gen.17.14-18.

Ieh.3.14-19.

But especially when we are dying, then it is our part, to fixe the eies of our soules, by faith vpon him; and thereby shall we escape death and be made partakers of eternall life and happiness. Notable is the example of Christ, who as he was a man, alwaies fixed his trust and confidence in his fathers word, especially at his end. For when he was dying, and the pangs of death seazed vpon him, he cries vnto the Lord, *My God, my God, why hast thou forsaken me?* and againe, *Father into thy hands I commend my spirit:* which words are full of faith, and doe bewray what great affiance he placed in his fathers loue, &c. When David in an extremitie, saw nothing before his eies but present death, the people intending to stone him, at the very instant (as the text saith) he comforted himselfe in the Lord his God; but how? by calling to minde the mercifull promises, that God had made vnto him, and by applying them vnto his heart by faith. And Paul saith of himselfe, & the rest of the faithfull, that they received the sentence of death in themselves, that they might not trust in themselves, but in God.

1.Sam.30.6.

2.Cor.3.9:

From these examples it followes, that they which desire with comfort to beare the pangs of death, must die by faith; that is, they must set before their eies, the promise of remission of sinnes, and life everlasting, and depend vpon it, wrapping (as it were) & infolding themselves in it, as in a close & warm garment,

garment, that will keepe them safe and sure, against the windē and weather of temptation.

The second Practise in the time of death is, *to doe in obedience*; which is nothing else, but willingly, gladly, and readily; without murmuring to submit our selues vnto Gods will, in bearing the paines of death. A most worthie president of this obedience, we haue in our Sauiour Christ, when he said vnto his father. *Not my will, but thy will be done;* thereby submetting his will, to his Fathers wil, touching the death which he then suffered. Yea when he was dying, it is said of him, that *he gave up the Ghost;* that is, he did most willingly *surrender up his soule* into the hands of God his father. And this his exple at the time of his departure, must be a rule of direction vnto vs, vpon the like occasion. Hence it is, that in the third petition of the Lords prayer, amōgst other things, we pray for obedience to the will of God in suffering afflictions, yea even in the last and greatest, which is death it selfe. True it is, that obedience to God in death, is against corrupt nature; and therefore our dutie is, the more to inure our selues, to the performing of it: and that which the blessed Apostle said of himselfe, *I die daily,* ought to be continually our resolution and practise.

If we shall inquire, how this may be done; the answer is, whē God layeth afflictions

ons upon vs, in our life time, then by endeauouring to beare them with patience, meeknes, and lowlines. For every affliction, is (as it were) a partie death : and if we doe in it, subiect our selues to the hand of God , wee shall the better obey him, in the great death of all : and thus doing , whensoever God striketh vs with death, we shall with comfort endure the same.

Sect. 4.

*Satanicall
molestation:*

The third particular Affliction or distress, is *Satanicall molestation*, whereby both persons, and places of manstor , or abode, are either possessed, or otherwise molested by the malice of the Deuill.

In Touching this Affliction, the Question of Conscience is, How such persons as are possessed, or feare possession, or else endure molestations by the Deuill in their houses, may haue their minds quieted and staied; and consequently,in that case be reme died?

And here two things are generally to be considered,in way of Answer.

First,it is to be remembred,that possession is knowne by two signes. The one is, when the Deuill is evidently present , either in the whole bodie, or in some part of it . The other,when he hath rule of the said bodie,either in whole or in part:so as the partie himselfe,hath not that vse of his bodie, which he would . As for example : when the devill possesseth

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possessesthe instruments of the voice, as the tongue, and makes a man to speake Latine, Greeke, Italian, or other tonges, which he vnderstandeth not. Both these things were found in them that were possessed, in the time of our Dauiour Christ.

Secondly, we must consider, If falleth out oftentimes, that strange diseases doe seaze vpon men, arising from corrupt humours in the bodie; yea men and women may haue strange passions vpon naturall causes vnsknowne; and these will sometimes haue strange and extraordinarie effects in them, which the art of Phyficke neither can search out, nor cure: and yet they are neither acts of witchcraft, nor reall possessions. As when God laid extraordinarie diseases on the Corinthians, for the contempt of his Word and Sacraments, 1. Cor. i. 10. 1. 10. Like vnto which, he worshipfully inflicts vpon men in these daies, for the same and other sinnes.

Now to stay the minde in this case, these Rules are carefully to be thought vpon.

First of all, it is to be remembred, that though Satans malice and power, be very great and large: yet he can not practise the same against the childe of God, whe;where, and how he listeth. The malice which Satan beares to mankind, and principally to the members of Christ, appeares in this, because he is said, *to accuse them before God day and night.* And, *as a roaring Lyon, to walke about the world,*

world, seeking whome he may desirre, 1. Pet 3.8.
Againe, the Scripture noteth him, to be a powerfull Spirit, whose strength farre exceedeth and surpasleth the might of any man or creature, that is not of an Angelical nature, as himselfe is. For he is tearemed a Prince of the aire, and the god of this world; his power reacheth even to the spights and soules of men, whereby he worketh in the children of disobedience, Ephes. 2. 2. His principalitie is so great, that no strength, no desirree of man is able to withstand it, vnaesse man take vnto himselfe the whole armour of God, Eph. 6. 10.

Now althoough the Deuill be so malitious an enemy of mankind, that he ceaseth not to devise, whatsoeuer may be hurtfull vnto them; and withall so powerfull in his attempts, that no man by his owne proper strength, is able to resist him: yet he cannot put the least part of his power in execution, in what time, place, or manner he desirreth. The reason is because God hath determined his power, by certaine bounds and limits, which he cannot passe: and they are especially two;

The one is, *his owne nature*, whereby he is a creature, and therefore finite. Hence it is, that he can neither know, nor doe any thing that is beyond the reach or capacitie of his nature, or about the power and skill of a creature. For example, he cannot directly and immediatly knowe the deepe things of God,

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God, vnlesse they be revealed vnto him: nor yet the secrets of mans heart. *None knoweth the things of a man, saue the spirit of a man which is in him: even so, the things of God knoweth none, but the spirit of God,* 1. Cor. 2. 11. Again, he cannot doe that which is truly and properly a miracle, the cause wherof is hidden and vtterly vnown, and which comes not within the power and order of nature. For this is proper vnto God, who only doth things simply wonderfull, Psal. 77. 14.

The second thing whereby Satans power is restrained, is *the will of God.* For looke as the sea, beeing by nature, apt to overflow the whole earth, is kept in, and shut vp within the shore, (as it were) with dores or gates, that it cannot breake forth; and that by the Lord himselfe, who hath established his decree vpon it, Job. 38. So though Satan be by nature strong, and his malice great, yet can he doe nothing at all, no nor execute his naturall power, to the hurt and prejudice of any man, without the will and permission of God. Thus the euill spirit, could not goe forth to deceive Ahab, vntill the Lord had said vnto him, *Go, and shouldest premaile,* 1. King. 22. 22. Thus the Devill could not touch the bodie, children, goods, or friends of righteous Job, whilst he was fenced and fortifid, by the power and prouidence of God. But when the Lord, in regard of Iobs outward estate, had giuen leave, and said, *Lee all*

all that he bath is in thine hand, then did he exercise his power, to the vtmost: yet so farre onely, as he was permitted, and no further. Job. 1. 12.

The consideration of this first point, that Satans power is determined by God, will serue to stay the minds of those, whose persons, houses, or friends are molested by him. For herupon it followeth, that God, who hath the Deuill bound vp (as it were) in chaines, will not suffer his power to bee enlarged, against his owne children, to their destruction and confusion: but so farre forth alone, as shall be expedient for their good and saluation. Againe, that God beeing their father in Christ Iesus, they may in the time of such affliction, haue access vnto him, and call vpon him, for the restraint of Satans power and malice, and consequently, for the deliuerance of them and theirs.

A second rule is this. Such persons must haue recourse to God in his word, in which he promiseth his presence and protection, to his children, in their greatest dangers. And namely, that there shalld no euill come vnto them, neither any plague shal come neere their dweling: because he will giv his Angels charge ouer them, to keepe them in all their waies. Againe, that he will be a wall of fire, round about his people. Zach. 2. 5. that he will extend peace ouer his Church, like a flood, Isa. 66. 12. And that there shal be no sorcery against Jacob, nor soothsaying in Israel,

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rael, Numb. 23. 22. And yet if God sees it to be good for his children, to be tried by possessions or witchcraft, in this case the promise frees them not. For all temporall blessings are promised conditionally, so farre forth as they may stand with Gods good will and pleasure, and withall may make for the good of his children. Howbeit herein lies the comfort, that though such calamities befall them, yet they shall turne to their good, rather then to their hurt. This point well considered by the way, bewraieh the great presumption of some, who are not afraid to say, their faith is so strong, that the Deuill cannot touch them.

Thirdly, it must be considered, that the best seruants of God, haue beeene in their times molested by the Deuill. Christ in his second temptation, was carried by the Deuill, from the wildernesse, to a wing of the Temple of Ierusalem. The children of Job, were destroied by the Deuill, & he himselfe was filled with botches, and sores. A certayne woman, euen a daughter of Abraham, that is, one following the faith of Abraham, was troubled with a spirit of infirmitie, eighteen yeares together. And the daughter of the woman of Canaan, was grieuously vexed with a Deuill. Math. 15. 21. 22.

Math. 4. 5

Luk. 13. 16.

Fourthly, mea in this case, ought by faith to lay fast hold vpon the promise of life euerlasting, and wait the Lords leisure, not limiting

Job.13.

Heb.11.17.

limiting him in respect of time, or meanes of deliurance. This was the practise of Job, *Though he kill me, yet will I trust in him.* And of holy Abraham, who did not limit God, but was content to doe with Isaac, what the Lord would: and though it was in like-li-hood, a meane to bereave him of all posterite, yet still he kept himselfe to the promise.

Lastly, men must in this case, seeke and sue vnto God by praier, either for deliurance, if it may stand with his good will and pleasure, or els for patience, that they may meekly and patiently beare that particular affliction.

II. In the molestation and annoyance of honest by spirit, two things are to be remembred.

First, men must not consort together, and abide there, where it is certenly knowne, that the Lord hath giuen the Deuill power and libertie; least in so doing, they tempt the Lord. Our Sauiour Christ, did not of his owne priuate motion and will, betake himselfe into the wildernes, but by the direction of the Holy Ghost, Math. 4. 1. Paul in like manner, did not of his owne head goe to Ierusalem, but vpon the motion of the Spirit, Act. 20.22. In the light of these examples men are taught, not to cast themselues, into any places of apparent danger: much lesse to frequent those, which God hath deliuered vp, into the power of Satan. And this condemneth

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Chap.9. Cases of Conscience. L.Booke.

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defineth the rash, and headie conceits of some persons, who vpon confidence of their owne strength, doe put themselves into needelesse dangers, hauing neither extraordinarie calling from God, nor any sufficient warrant out of his word.

If it be asked, what men are to doe in this case? I answer, First, that they ought rather to flie to God by praier, and to draw neere vnto him in their hearts: and he in mercie will draw neere vnto them.

Secondarily, that which we doe in meats and drinke, is also to be done in the houses and places where we dwell. And what is that? we must sanctifie them to our vse, by the word and praier. Noah at Gods commandement, went into the Arke, abode in it, and came out againe: and when he came forth of it, into the earth afterward; it is said of him, that he built an Altar, gaue thanks to God for his deliverance, and praied the Lord, to vouchsafe him the vse of the earth, as he had before. Though Abraham had a promise of the land of Canaan, to him and his posteritie for euer, yet he went not out of his countrey toward it, till the Lord commanded him: and when he was come thither, he built an Altar for the worship and seruice of God. The like he did afterward at Bethel, And many yeares after, did Iacob offer sacrifice vnto God, in the same bethel, when he came to dwell there. And for this very

Gen.8:20.

Gen.12:1.

Gen.22:17.

Gen.49:1.

very end, in the law by a speciall ordinance the first fruities of the harwest were offered to sanctifie the rest of the corne. And so much touching the seconde distresse.

CHAP. X.

*Of the the third Speciall Distresse, arising
of the Tentation of Blas-
phemie.*



He third kind of trouble of mind, is that which ariseth of the Tentation of Blasphemie, which in regard of the vilenes and vgliness thereof: is not amisse termed by some, the foul Tentation. And it is, when a man is troubled in his minde, with blasphemous cogitations, and thoughts, directly against the Maiestie of God, the Father, the Sonne, and the Holy Ghost. As for example: to thiake that God is not iust, or mercifull; that he accepteth mens persons: that he hath not knowledge of things, that are done here below, or at least that he doth not regard them: that God cannot dos this or that: that he is inimicall to some men, and partiall to others, &c. These and such like blasphemous thoughts there be, which are not fit to be vttered amongst men, forasmuch as they are most horrible, and execrable.

ecrable, as any can be conceiued.

Sect. I.

That we may the better know this Temptation, let it be considered, what are the fore-runners thereof, and by what meanes it takes place in the heart possessed of it.

The cause &
Danger.

Sometimes it commeth, merely and onely of the suggestion of the Deuill; which troubleth the phantasie, euen of those which are in that regard innocent, and casteth into their hearts impure and vngodly thoughts. Sometimes againe, it comes vpon men, by an euill custome: when as they willingly lend their eares, to leude and cursed speeches, that immediately tend to the dishonour of God, or the wilfull abuse of his word, his iudgements, and mercies; and vpon the hearing, either give their applause and approbation, though not expressely; or doe not hinder or stay them, as much as in them lyeth. Otherwhiles, it creepes into the heart of man by degrees, when he beginnes to waxe cold in Gods seruice, to make little conscience of those duties, that immediately concerne his worship, & consequently injures himselfe; to the taking of the name of God in vaine, by often and causelesse swearing, forswearing, cursing, &c. By these and such like meanes, is this soule and horrible tentation conuainced into the minde of man.

Now the danger of it, whether it ariseth

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from these, or any other causes, is exceeding grievous, specially to those, that haue begun to chuse the way of truth, and to applie their hearts to serue God, and to feare his name. For it bringeth forth strange and fearfull effects; as namely, desperation, and manifold horrors & troubles of minde. Yea divers persons haue hereupō bin astonished in such sort, that they haue bin moued to make dispatch of themselues; beeing in their owne iudgement no better, then the very firebrands of hell.

Sect. 2.

The Remedies

Now for the Curing of this wonderfull trouble and distraction of Conscience, two things are to be done: to wit, Inquirie must be made into the next causes, whence this Tentation should arise: and after that, the Remedy is to be applied.

For the first Inquirie is to be made, whether the present distresse, had his beginning from the thoughts of a mans owne minde or from the suggestion of the Deuile. For this is in all likelyhoode, the next way to minister Comfort, to the afflicted partie.

It may be said, How shall a man discerne the thoughts that are from the Deuill, from his owne thoughts? *Ans.* He shal know them by sundrie notes.

First by the entrance of them into the mind. For those that come from the Deuill, come speevely,

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speedily, as lightening into a house: and they are after a sort, forced into the minde by violence, so as the partie cannot auoide them; and they come into the minde againe and againe, yea a thousand times in a day, so as by their often comming, they weaken the memorie, dull the senses, wearie and confound the braine. These are thoughts that come from the Deuill, and by him are conuaied from without, into the minde of man. And if such cogitations were from a mans own self, they would not come with so great vehemēcie and celericie, but with leisure: and they would rise with more moderation, and lesse violence. Yea further, the frequent vse of them would not produce so many, and so fearefull effects as it doth.

Secondly, such thoughts may be discernd, to come from the Deuill, by this signe; because they are directly against the very light of nature, the sparkes whereof are not quite extinct in vs by sinne. For every man thinkes reverently of God by nature. But these cogitations are most wicked and deuilesh, fastning vpon God, things that are most vile and monstrosous:whereas commonly, the thoughts that arise from our selues, are not against the light of nature, though they be most corrupt.

The third signe is, that at the first conceiuing of them, the partie is smitten with an extraordinarie feare,his flesh is troubled;and

oftentimes, sicknes and faintings doe follow. But the thoughts that men conceiuе of them-selues, cause neither feare, nor faintings, nor sicknes.

Fourthly, blasphemous thoughts cannot come ordinarily from the hart of any, saue of those alone, that are of reprobate mindes. But the parties that are thus distressed, are honest, ciuill, and such as professe the Gospell, at least in shew; yea sometimes they befall such, as are the true members of Christ. Therefore it is manifest, that they come from without, euen from the Deuell casting them into the minde, and not from within a mans owne selfe.

In the next place, Inquirie must be made, whether the partie doth approoue, loue, and like these and such like thoughts, or no? To this he will answer, if he be asked, that he abhors them as the Deuill and Hell it selfe. Thus euen naturall men will answer, and that truly.

After Inquirie thus made, the Remedy is to be applied. And the first and principall remedie, pertaines to doctrine, and instruction: in which the partie is to be conformed of his or her estate; namely, that the foresaid blasphemies, are not *bis sinnes*, but *bis crosses*. For they are the Deuils sinnes, and he shall answer for them: and they are not ours, till we intertwine, receiue, approoue, and giue consent vnto them.

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For prooфе hereof, let this be considered, That vncleane thoughts which haue their residence in the minde of man, are of two sorts: Inward, and Outward. Inward are such, as haue their originall from the flesh, and arise of the corruption of mans nature, though stirred vp by the Deuill. And these, at the verity first conceiuing, are our sins, though they haue no long abode in our mindes: and they are directly forbidden, in the tenth commandement. Outward thoughts are those, which haue relation to an outward cause or beginning: of which sort are those euill thoughts, that be conuiced into the minde by the Deuill: and if we take no pleasure in them, nor yeeld consent vnto them, they are not to be accounted our sinnes, but the Deuills, by whome they are suggested. The truth hereof appeares in Christ's example; into whose minde the deuil cast this blasphemous tentation, thereby mouing him to infidelitie, covetousnes, and idolatrie: which nevertheless were not his sinnes, because his holy heart gaue not the least approbation to them, but abhorred and repelled them, and therefore was free from any taint of sinne, in or by them.

This distinction of thoughts must be remembred. For hence it followes, that blasphemous thoughts, not consented to by vs, are not our sinnes, but the Deuills. Even as in like case, whē one wickedly disposed, sollicites

cites another to treason, or murder: if the said partie listē not, nor ye ild thereto, he canno be holden guiltye of thole crimes. Therfore, men must not feare those kind of thoughts ouermuch: at leſt, if they please not theſe ius ouermuch in them: because, though they be indeede their crosses, yet are they not their personall ſinnes, for which they ſhall incurre the wrath and diſpleaſure of God. Againſt, they muſt let them goe as they come: they are not to ſtrive againſt them, for the more they labour to reſiſt them, the more muſt they be intangled with them.

The ſecond thing to be uſed in way of remedy, for the ſtaying of the mind in this tentation, is, that though it ſhould be graunted, that the foresaid euill and blaſphemous thoughts are our ſinnes, yet we are to remember, that they may through the mercie and goodneſſe of God, be pardoned: if they be heartily and vnfceinedly repented of: yea further, that neither they, nor any other ſins (except that againſt the Holy Ghost) doe condemne him, that praieſt againſt them, & is heartily ſorrie for them.

It was Pauls complaint, Rom. 7. 19. *That he did not the good which he would doe,* ſpeaking of the inward indeauour of his heart: and againe, *that he did the evil which he would not,* meaning, in respect of the corruption of his nature. Now vpon this, that he indeauoured to doe that, which was agreeable to

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the will of God, that he loathed and detested the contrarie, and stroue against his corruptiōns, how did he comfort himself? Marke the wordes following, v. 20. *If I doe that I would not*: that is to say, if against my generall purpose, I sinne against God; if I be sorrie for it, if I be displeased with my selfe, because I can not obey God, in that perfectiō I desire, *It is no more I that do it, but sinne that dwelleth in me.* Frō this example of Paul I gather, that if any man haue in his minde euill thoughts, and doth (as Paul did) grieue, because he therby offendeth God; if he doe abhorre them, and pray against them; he shall not be condemned for them; they shall never be laid to his charge. The partie then that is troubled with these thoughts, may vpon these grounds, stay his minde; and comfort himselfe. For if he shall not be condemned for them, then let him not feare them aboue measure.

The third point to be remembred is, that the partie must not be alone. For this Tentation beginnes, and is confirmed and increased by solitariness; and the parties thus distressed, loue to be apart by themselves, from the societie of others. And for that cause in case they be lyable to this distresse, they must vse to converie with such company, as may affoard them matter of speech and conference meete for them, and may exercise their mindes with heauenly meditations in the word, and singing of Psalmes, and such like

fitte and convenient recreations. Our first parent Eue was tempted by Satan, when shée was apart from Adam; and our Saviour Christ; when he was alone out of companie and societie, then did the Deuill most malitiously assault him, with strong and powerfull tentations in the wildernes.

The fourth point, to be remembred of the partie troubled is, that he must as heartily and earnestly repent him, of those his euill thoughts, as of euill wordes and deedes. For the truth is, because men are loose-minded, and haue no more care of their thoughts, then commonly they haue; therefore the Lord iustly suffers the Deuill to plague and torment them, by conuaying into their hearts, most vile and damnable cogitations. Furthermore, the said partie must labour to be renued in the spirit of his minde, that is, to haue his minde inlightened by the spirit, whereby he may know and vnderstand the will of God in his word. After repentance for euill thoughts, there must follow watchfulnesse, and a carefull circumspection ouer all his waies; but principally he must haue an eye vnto his heart, the fountaine of all. *Keep thy hart with all diligence,* saith Salomon; that is, aboue all things see that thou countergard thy thoughts, desires, motions, and affections.

That the heart of a man may be guarded, two rules are to be obserued. First, that the

word

Eph:4:23-24.

Prov.4:23.

word of God dwelle plentifullly in it, by daily meditation of the commandements, promises, and threatenings revealed in the same. It is noted by David, as a propertie of a blessed man, that he exerciseth himselfe in meditation of the Law of God, day and night, Psal. 1. By this meanes the heart will be cleansed, and purged from uncleane and polluted motions, and so guided & directed, that it swarue not from God. This rule is of speciall vse. For therefore doe men hatch, and breed euill thoughts in their hearts, because they are not taken vp with holy meditations: and hence it is, that the heart of man, is made even a pray vnto the Devill, because the word of God is not lodged therein. Excellent was the practise of David in this case, who kept the word of God in his heart, that he might not sinne against him.

Psal. 119.48.

The second Rule of the keeping of the heart, is to establish our thoughts by counsell. It is the wise mans advise in so many words, Prov. 20. 18. wherein he would teach vs, that it is the propertie of a worldly wise man, in matters of waight, not to trust to his owne wit, but to follow the direction and counsell of wise and skilfull men. And if this be a sound course in matters of the world, much more ought it to be taken, in the maine matters of religion, and conscience, concerning the heart and soule of man. And therefore by the lawe of proportion, it giues

Psal.119:14.

giues vs direction, not once to thinke or conceiue, so much as a thought, but vpon aduice and direction taken at God and his word. *Thy testimonies* (saith Dauid) *are my delight, and my counsellors.* And what benefit had he by taking such a course? surely, by the word of God, which was his continual meditation, he gan vnderstanding, he became wiser then the auncient; it made him to hate all the waies of falsehood: it kept him from declining from God, either to the right hand, or to the left. The same rule must be practised of vs, in the vse of our senses, our speeches, and actions, and then shall the heart be kept cleane, and free from these temptations.

And seeing this temptation is so daungerous and fearefull, as hath beene said, & doth often befall men; our dutie is to make conscience, of practising the foresaid rules continually. And thus much concerning the third kinde of distresse of Conscience.

CHAP. XL

*Of the fourth Speciall Distresse, arising
from a mans owne sinnes.*



HE Fourth Distresse of minde is that, which ariseth from a mans owne sinnes, or rather, from some, one speciall sinne committed. And this kind of Tentation is twofold : For either it is more violent, and lesse common; or lesse violent and more common.

Sect. 1.

The violent Distresse of minde, shewes it selfe by feares and terrors of the Conscience, by doublings of the mercie of God, by lamentable and fearefull complaints made to others.

Now Question is moued, Howe this violent distresse of minde, arising from our owne saines, is to be cured? Answ. That it may be cured by the blessing of God, three things must be done.

First, that particular sinne must be knowne which is the cause of this violent distresse. And here we are to know, by the way; that it is an vnuall thing, with the parties thus distressed, to dissemble and cloake their sinnes: and

The violent Di-
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The Cure.

and therefore they will alleadge, that their trouble ariseth from some euill thoughts, from wicked affections, & from the corruption of nature: whereas commonly men are not distressed, in violent manner, for euill thoughts, affections, &c. but the violent distress commeth from some actuall and odious sinne or sinnes done, which wound the conscience, and are the causes of great distraction of minde: and they are many, which having bin vpon occasion before rehearsed, I will not now repeat them. Onely this must be remembred, that the greater sinns against the third, sixt, and seventh commandements, are the maine and proper causes of violent distresses: and the more secret the sinne is, in regard of the practise thereof, the greater horror of Conscience it bringeth; and open offences doe not giue so deepe a wound unto it, as secret and hidden sinnes.

Secōdly, the particular sinne being known, Inquirie must be made, as much as possibly may be, by signes, whether the partie distressed repenteeth, yea or no. For except he hath repented, he cannot be fittid to receiue comfort: & vntesse he be first fittid to receive comfort, he cannot be releaved in Conscience. Now if it be found, that the partie hath repented, then care must be had in the next place, that his repentance may be renewed, for the particular sinne committed.

Thirdly, hauing thus done, the comfort
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must be ministred, for the moderating, or taking away of the distresse. And here remember by the way, that the comforts ministred, usually and ordinarily, must not goe alone, but be mingled and tempered, with some terrors of the Lawe: that beeing thereby feared, with the consideration of sinne, and of the wrath of God due vnto the same, the comfort may appeare to be the sweeter. The ministring whereof, in case of this distresse, would not be direct and present, but by certaine steppes and degrees: except onely in the point of death: for then a directer course must be vsed. These degrees are two.

First, the partie is to be informed of a possibilitie of pardon, that is, that his sinnes are pardonable, and though in themselues they be great, and hainous, yet by the mercy of God in Christ, they may be remitted. Now put the case, that the afflicted apprehendeth onely the odiousnes of his sinnes, and the wrath of God due to the same, and in this case puts off the pardon from himselfe, and cannot be perswaded that his sinne may be forgiuen, what then is to be done? *Ans.* Then for the effecting of this first degree, certaine Grounds are to be laid downe, whereupon assurance in that case may be built vp in his heart.

The first Ground of possibilitie of pardon is, *That the mercie of God is infinite, yea ouer all his works, Psal. 145.9. That the death of Christ*

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pardon.

b *but if*,
c *and if*

August 11.

a. Ch. 13.
25. v. 7. 14-15.

is of infinite price, merit, and value before God. That God is much in sparing, Isa. 55.7. That with the Lord is mercie, and with him is plenteous redemption, Psal. 130.7. That Christ's satisfaction is not onely ^{a b} price, but ^{a c} counterprice, 1. Tim. 2.6. able to satisfie for the sinnes of all men, yea for them that have sinned against the holy Ghost. For that sinne is not therefore unpardonable, because the offence thereof is greater, then the merit of Christ; but because the partie offending, neither doth, nor can applice the merit of Christ vnto himselfe. An ancient father vpon Cain's wordes, *My punishment is greater then I can bear*, saith, *Thou liest Cain, for Gods mercie is greater then the sinnes of all men*. The mercie of God was very great to Manasses, to Solomon, to Peter, and to many others, though they were great offenders.

The second Ground. *Men of yeares, living in the Church of God, and knowing the doctrine of salvation, shall not be condemned simply for their sinnes, but for lying in their sinnes*. Vpon this ground, I say, that men distressed must be grieved, not so much for committing of sinne, as for lying and continuing in sinnes committed.

A third Ground. It pleaseth God many times to leue men to themselves, and to suffer them to commit some sinne that woundeth conscience. It is true and cannot be denied. But we must withall remember, that sinnes committed, da-

not utterly take away grace, but rather make it the more to shine and shew it selfe. For God in mercie turneth all things, cuen sinne it selfe, to the good of them that be his: and therefore sinne committed, cannot either waste, or extinguish grace receiued, but by diuine dispensation, serueth to amplifie and inlarge the same; so as where sinne aboundeth, there grace aboundeth much more, Rom. 5. 20. And the Lord saide to Paul, beeing in great extremitie, 2. Cor. 12. 9. *My grace is sufficient for thee: for my power is made perfect through weaknes.* Hence it appeareth, that the grace of God is not vtterly lost, but appeareth liuely in the time of distresse.

The fourth Ground is this. *The promises of God touching remission of sinnes, and life eternall, in respect of beleeuers are generall, and in regard of all and every man indefinite:* that is, they doe not define, or exclude any person, or any sinner, or any time; onely they admit one exception, of finall impenitencie. Here a question may be moued. How long he that ministreth comfort, must stand vpon the possiblitie of pardon? I answer, vntill he hath brought the partie distressed, to some measure of true repentance: and this beeing done, then he is to proceede to the second degree of comfort.

The Second degree of comfort is, to teach, that the sinne, or sinnes of the partie distressed, are indeede pardoned. But it may be asked,

ked, vpon what signes may this comfort be applyed? I answer, vpon these two. First, if the partie distressed confess, that he or shee is heartily grieued, that by their sinne or sinnes, they haue offended so louing and so mercifull a God. Secondly, if they profess, that they desire with all their heart, to be reconciled vnto God in Christ: and at least doe desire to repente for their sinnes; and withall doe carrie in heart, a purpose to sinne no more, but in all things, (as much as in them lieth) to performe new obedience vnto God, *Luc. 15. 11. &c.* Now for the better ensorcing of this comfort, some textes of Scripture, fitting this purpose must be rehearsed, as for example, *Math. 9. 12. 13.* *I came not to call the righteous*, that is to say, those that judge themselues righteous, *but sinners*, that is, those which are grieued, because in their owne conscience, they are vile and hainous offenders, *to repentence*. Againe, *Mat. 11. 28.* *Come unto me all ye that are weary, and be at me laden, and I will refresh you*. And Christ saith, it was the end of his comming to preach deliuernace to the captiuites, and to set libertie them that are bruised. *Luk. 4. 18.*

To conclude this point, there remaines yet a further question to be resolved, and that is this. A man after repenteance, for some grieuous sinne, falls into it againe, & is distressed more then before: It is a cause somewhat grieuous. For we knowe, that if a man berecouered

couered of an ague, and through distemper in diet, or otherwise, makes a relapse into it againe, his case is often desperate, and he hardly scapeth with his life. In the same manner it is a dangerous case, if after repentence, men make a relapse into the same sinne againe. It may then be asked, how such persons may be recovered after a relapse?

I answer, though we find not any one particular example in scripture, of any one person, that was restored againe after a relapse: yet neuerthelesse there is some comfort for such persons. Vpon what grounds may soime say? Ans, Men that haue not so much as a drop of mercie, in comparison of God, must forgiue ther brethren often and many times, yea as our Sauiour Christ saith to Peter, till seventy times seuen times, if they returne and say it repents them. Now god is infinite in all his attributes. He is much in sparing: with him is plenteous redemption: and therefore he will questionlesse, vpon true re-pentance, often forgiue and forget, even the same sinne iterated againe and againe.

Nowe these persons are to be received in this sort. First they must haue their Consciencies settled in this point, that their relapse is pardonable, though very dangerous. For proofe hereof read Elsay, 2.18. Where mention is made of diuers Apostales, that were by God called to repente, with promise of

I.Booke. *Cases of Conscience.* Chap. 11
 don, if they turned vnto him. And in Luk. 15.
 the prodigall child, (by whome I vnderstand
 one, that after grace receiued, fell from his
 repentance and obedience to God) when he
 did but purpose in his heart to returne again,
 was pardoned, and receiued into fauour. In
 the 2. Cor. 5. 10. Paul faith to the Corinthis,
 that were fallen away, *We pray you in Christ's
 steade that ye be reconciled vnto God.*

Secondly, beeing thus settled in conscience
 they must againe repent them of their sinnes.

Thirdly and lastly, they are to be comfor-
 ted, with the promise of remission of sinnes,
 after that some signes of renewed repentaunce
 for sinnes past, haue beene giuen.

Sect. 2.

The Moderate
 Distresse.

The Second kinde of this Tentation or
 trouble of minde, which is more common &
 lesse violent, befalls the Children of God:
 and it is a greife of heart, more or lesse, whereby
 men are troubled, in respect of the want of grace in
 their hearts, and defects of obedience in their
 liues. Paul the deere servant of God, was pos-
 sessed wth this trouble of minde as we may
 read, Rom. 7. 23. And indeede there is no
 child of God, but more or lesse, one time or
 other, he feeles the stings of sinne, and the
 buffetings of Satan, which cause greife in his
 heart. But this grieve is a notable grace of
 God, and therefore they which want it, must
 labour to haue it, and they which have it,

must

must not seeke to put it out, but to keepe it in measure and order.

And the Grounds of comfort, whereby the heart may be staied in this sorrow, that it be not immoderate, may be these.

I. *Ground.* It is Gods will, that the worke of sanctification, or regeneration, should be imperfect in this life, and remaine vnfurnished til death. This point needs no proofe, it is manifest both in the word of God, and in daily experience. The reasons for which God will haue it to be so, may be these.

First of all, God giues grace, according to the measure, and manner of our receiuing of it, which in this life is imperfect. Some giftes of God in Christ, bestowed on his seruants, as remission of sinnes by his death, and iustification by his obedience, are not *put into vs*, but are only *applyed* and made ours by *imputation*. Some other giftes ther be, which are *infused* and put into vs, as namely, sanctification, regeneration, the loue of God and man: and by one of these two meanes, to wit, either by *imputation* or *infusion*, are all the giftes of God in Christ made ours. Yet before we can haue them, we must receive the: and the meanes whereby we receive them is faith, which God hath ordained, to be the hand of our soules, to receive his benefits bestowed on vs. Which faith because it is weake and imperfect, in this life, therefore the gifis which we receive thereby, are

also imperfect. For though Gods benefits be like a bottomlesse sea, yet the faith, whereby we lay hold of them, is like vnto a vessell with a narrow necke, which though it be cast into the great Ocean, receives but a little water at once, and that by degrees, droppe by droppe, according to the widenesse of the mouth. And hence it is, that though the gifts of God without vs, which are ours by imputation, be perfect; yet all such graces as are put into vs, are weake and imperfect.

Secondly, if any seruant of God, should be perfectly regenerate, and made absolutely holy in this life: then he should fulfill the inorall lawe, and so become a Sauiour to himselfe: and by the tenour of the law haue life; and so should not Christ be a Sauiour properly, but only *an instrument*, to dispose vs, to the keeping of the law, whereby we might saue our selues. But there is one onely all sufficient Sauiour, Christ Iesus, and the beginning, the middle, and the accomplishmet of our saluation, is to be ascribed to him alone.

Thirdly, it is the wil of God, that his owne children, with whome he is well pleased in Christ, should be brought to nothing in themselves that they might be all in all out of themselves in Christ: being, as it were, emptied of selfe-loue, and of all confidence in their owne goodnesse. But if sanctification

should be perfect at the first, then a man should not goe out of himselfe, but would rather stay as he is, and rest contented in his owne goodnesse. For this cause Paul, after his exaltation, was buffeted by Satans tempestatons, that he might not be exalted out of measure, 2. Cor. 12. 7. but should content himselfe with this, that he was in the loue and fauour of God in Christ.

II. *Ground* is; To consider, what makes a man professing Christ, accepted of God, and howe much he hymselfe must doe, for this end? The substance of all things to be done of vs for this ende, that we may become the children of God, may be reduced to three heads.

First of all, we must heartily bewaile our sinnefull liues past, and seriously humble our selues in regard of our qwne sinnes, both of heart and life; and if by occasion wee fall into any sinne, we must not lie therein, but by speedie repentance, recouer our former estate.

Secondly, in regard of the sinnefulness of our hearts and liues, in times past, we must rest our selues on Gods mercie alone, flying to the throne of mercie for the pardon of them all.

Thirdly, we must indeauour in the course of our liues afterward, to performe obediēce to God in all his commandements; that thereby we may shew our selues thanke-

full to him for his mercie, and profit in our obedience.

For prooife hereof, First, consider the examples of this practise in Gods children. All that Dauid, that worthie seruant of God could doe, after his sinnes committed, to bring himselfe againe into the fauour of God, whome he had offended, consisted of these very heads, which haue beeene named; Repentance, Confidence, and Affiance in Gods mercie, and Performance of new obedience. And this his practise was verified, amongst many other places, specially in the 119.Psalme, & in all the Psalmes commonly called penitentiall. Againe, the Prophet Daniel was accepted of God onely for the doing of these things, Dan.9 And in like manner was Paul, and the rest of the Apostles. Rom. 7. 1. Tim. 1. 12. Againe, for further prooife, let it be considered; what it is that makes a man to become a Christian, and seruant of God: not this, that he is pure from all sinnes, and never slides or swarues from obedience vnto God; but because when he sinneth and falloth, he is grieued with himselfe, and laboureth euery day, to mortifie his corruptions, which are the matter of sinne, in his heart, and life; and suffereth not sinne to reigne in his mortall bodie, but crucifieth the flesh, with the affections and lusts therof.

Yet here remaines a great difficultie. Many a good seruant of God, may, and doth truly

truly say of himselfe, I bewaile my sinnes, and doe in some sort rest on Gods mercie, and withall I endeauour to performe new obedience:but alas ! here is my griefe, I cannot doe these things as I would. In matter of sorrow and griefe, I am troubled with hardness of heart ; in occasions of boldnes and confidence,with doubtings: in endeauour to obey, with many slippes, and sundrie falls. For the staying & moderating of this griefe, these rules may further be remembred.

The first Rule. If there be in the minde, a purpose not to sinne; in the will, a desire to please God; and in the whole man, an endeauour to performe the purpose of the minde, and the desire of the will : marke what followes vpon this: God in mercie accepteth the purpose and will to obey, for obediency it selfe. Yea though a man faile in the very act, and do not so well as he shoulde, the Lord accepteth the affection and endeauour for the thing done.Excellent is the saying of an auhcient Father, *God accepteth that which is his, and forgives that which is thine*:his is the grace whereby we are inable to endeauour to obey in the want of obedience, and that he accepteth; ours is the sinne and weakenes in performance of the dutie which he requireth, and that he doth in mercie forgive. Herein appeareth the great goodnes of God vnto vs, and we can neuer be sufficiently thankfull for the same. But yet that

Accedit suum,
& remittit u-

we may not here delude our hearts with conceits, and blesse our selues in vaine: we must knowe, that God doth not alwaies accept the will for the deede, vnlesse there be *a constant purpose in heart, a true desire in will, and some resolute indeauour* suitable in the life, Malach. 3. 17. *God spares them that feare him, as a father spares his own child.* How is that? though the sick or weake child beeing commanded some busines , goeth about it very vnhandsomly, and so the deede be done to little or no purpose: yet the father accepts it as well done, if he see the childe yeelde vnto his commandement, and doe his indeauour, to the vttermost of his power . Euen so will God deale with those that be his children though sick and weake in obedience.

But how will some say , can God accept a worke of ours that is imperfect? *Ans.* So farre forth, as the obedience is done in truth, so farre forth Gods accepts it, because it is his owne worke in vs : and as it is ours, he pardons it vnto vs, because we are in Christ.

A second Rule is laid downe, Rom. 7. 19. where Paul saith to this purpose , *the good which I woul'd doe, I doe not, and the euill which I would not, that do I.* In these words, is set down the state of all regenerate men in this life: and the meaning is this . The good things which God hath commanded , I doe them , but not as I woul'd ; and the euill forbidden I shou'd,

avoid, but not as I would. This we shall see to be true by comparing the voices of three kindes of men together. The carnall man saith, *I doe not that which is good, neither will I do it, and that which is evill I doe, & I woul'd do it.* Contrariwise, the man glorified, he saith, *That which is good I do and will doe it, and that which is evill I doe not, neither will I doe it.* The regenerate man, in a middle betweene them both he saith; *The good things commandured I do but not as I woul'd; the evill things forbidden I avoid, but not as I would.*

And this is the estate of the child of God in this life, who in this regard, is like vnto a diseased man, who loves his health, and therefore obserues bothe diet and physick: and yet he often falls into his fit againe (though he be neuer so carefull to obserue the rules of the Physitian) by reason of the distemperature of his bodie: and hereupon is faine to goe to the Physitian the second time for new counsell. In like manner, Gods children, haue indeede in their hearts, a care to please and obey God; but by reason of sinne that dwelleth in them, they faile often, and so are faine to humble themselues again before him, by new repentance. Againe, the servants of God are like to a man, by some suddaine accident cast into the sea, who in striuing to saue himselfe from drowning, puts to all his strength, to swim to the shore, and beeing come almost vnto it, their meetes him

him a wawe or billow , which drives him cleane backe againe, it may be a mile or further, and then the former hope and ioy conceiued of escape, is sore abated: yet he returnes againe, and still labours to come to the land, and never rests till he attaine vnto it.

III. *Ground.* He that is indeede regenerate, hath this priuiledge, that the corruption of nature , is no part of him, neither doth it belong to his person, in respect of diuine imputation. Paul saith of himselfe, Rom. 7.17. *It is no more I, but sinne that dwelleth in me.* In which words, he distinguismeth betweene his owne person, and sinne that is in him. For in man regenerate, there be three things, the bodie, the soule, and the gift of Gods iimage restored againe. Now touching the corruption of nature, that is in his person, and so may be said to be his; but it belongs not to the man regenerate, it is not his, because it is not imputed to him, and so indeed is, as though it were not in him. The Apostle 1. Thessl. 5.23. praiest for the Thessalonians, that God would sanctifie them throughout, and preserue their *whole* spirit, soule, and bodie. Of which place (amongst many) this exposition may be giuen. The Apostle speaking of men regenerate, and sanctified, makes three parts in them: bodie, soule, and spirit: and by *spirit*, we are to vnderstand, not the conscience, but the gift of regeneration, and

and sanctification , which is the whole man body and soule, opposed to the flesh, which in a naturall man, is called the olde man, Rom. 7. And the prayer which *Paul* makes in the behalfe of the Thessalonians, teacheth vs in effect thus much; that though corruption remaine in the regenerate, after regeneration; yet in respect of diuine acceptation, he is accounted a righteous , and so continueth; his sinne, (by the mercie of God in Christ) not beeing imputed to him to condemnation. And so much for that point.

Now these Grounds of comfort, and others of the like nature, may serue to sustaine and vphold the hearts of the children of God , when they shall be pressed and troubled, in consideration of their estate in this life, which cannot till death, be fully freed , from much weakenes and manifold imperfections.

CHAP. XII.

Of the fift Speciall Distresse, arising from a mans owne bodie.



He fist and last kind of Temptation or Trouble of minde, ariseth from a mans owne bodie.

Before I enter to speake thereof, one Question, in the meane time, must be answered, namely, How the bodie beeing an earthly substance, should trouble or annoy the minde, considering that the minde is not bodily, but spirituall: for nothing can worke aboue it owne power; and it is against reason, that that which is bodily, should either alter or trouble a spirit. For answer hereunto, these things must be considered.

Sect. I.

How the bodie troubles the minde.

First of all, the actions of man, though they be sundrie, yet they all proceede from one onely fountaine, and common cause, the soule; and are done by the power thereof. The body of it selfe, is not an agent in any worke, but as it were a dead instrument, in and by which the soule produceth all actions and works.

Secondly, though all the actions of man come from the soule, yet the most of them are

are such, as be performed by the body, and the parts thereof, and by the spirits that are seated in the body, as by instruments: Indeede some actions of the soule and minde, are done without the helpe of the bodie; but I say, that the most of them, are wrought by the bodie, and spirits therein contained. And yet notwithstanding the Spirits in themselves, are no agents at all: but the onely agent in any worke, is the soule it selfe. For example: the vsing of the outward senses, as of sight, hearing, tasting, touching, smelling, as also of the inward, as imagination, memorie, &c. all this is done by the braine, and the parts of the braine, as proper instruments. All affections both good & bad, come from the soule, but yet they are done and acted in, and by meanes of the heart and vitall spirits. So also the powers of life and nourishment proceede from the soule; and yet they are done and wrought by the liuer, and other inward parts, as instruments whereby the soule nourisheth the body. In a word, there is no naturall action in man, but for the effecting thereof, the parts of the body are vsed as it were the hands and instrymnts of the soule; and all this comes by reason of the vnion of the body with the soule, whereby they make one person.

Hence it followeth, that when the bodie is troubled, the soule is also troubled. Now the body affecteth and hurteth the soule and minde,

minde, not by taking away , or diminishing any part thereof: for the soule is indivisible. Nor by depriving it of any power or facultie giuen it of God: for as the soule it selfe, and the parts thereof, so also all the faculties of the same, remaine whole and entire, without abating or diminishing. But by corrupting the action of the minde, or more properly, by corrupting the next instrument whereby the minde worketh, and consequently the action it selfe.

This may be conceiued by a comparison. A skilfull artificer in any science, hauing an vnsuitablie toole to worke withall, though his skill be good, and his abilitie sufficient: yet his instrument wherewith he worketh being bad, the worke which he doth must needs be an imperfect worke. Howbeit the toole takes not away the skill of his workmanship, nor his power of working, onely it hindres him from shewing his skill, and doing that well, which otherwise he shoulde and could doe well. In like manner, the bodie beeing corrupted, binders the worke of the soule; not by taking away the worke of the soule, or the abilitie of working: but by making it to bring forth a corrupt worke, because the instrument wherewith it vseth is corrupt and faulter. And thus we must conceiue of all the annoyances of the soule by the bodie.

The Temptation followeth. The body causeth the trouble of minde two waies , either

ther by Melancholie, or by some strange alterations in the parts of the bodie, which oftentimes befall men: in what sort we shall see afterwards. For troubles of minde thus caused, are more common, and as noysome as the most of the former.

Sect. 2.

Touching that which comes by Melancholy, sundrie things are to be considered for our instruction, and for the Remedy of that euill.

Melancholy.

1. And first of all, if it be asked what Melancholy is? I answer, it is a kinde of earthie & blacke blood, specially in the splene, corrupted and distempered; which when the splene is stopt, conuaies it selfe to the heart, and the braine; and there partly by his corrupt substance, and contagious qualitie, and partly by corrupt spirits, annoyeth both heart and braine, beeing the seates and instruments of reason, and affections.

2. The second is, what are the effects and operations of Melancholy? *Ans.* They are strange, and often fearefull. There is no humour, yea nothing in mans bodie, that hath so straunge effects, as this humour hath, beeing once distempered. An auncient Diuine calls it the *Deuills bait*, because the Deuill beeing well acquainted with the complexion and tempefature of man, by Gods iust permission, conueies himselfe into this humour,

Eies Diaboli.
Balaeu'n Diabolii.

mour and worketh strange conceits. It is recorded in Scripture, that when the Lord tooke his good Spirit from Saul, wherby he did carrie himselfe well in the gouernment of his people: and an euill Spirit came vpon him, he was in so fearfull a case that he would haue slaine him that was next vnto him: how so? surely, because God in justice withdrew his spirit from him, and suffered Satan, to enter into the humour of choler, or melancholie, or both, and by this meanes caused him to offer violence to Dauid.

Now the effects therof in particular, are of two sorts. The first, is in the braine and head. For this humour being corrupted, it sends vp noysome fumes as cloudes or mists which doe corrupt the imagination, and makes the instrument of reason vnfit for vnderstanding and sense. Hence followes the first effect, strange imaginacions, conceits and opinions framed in the minde: which are the first worke of this humour, not properly: but because it corrupteth the instrument, and the instrument being corrupted, the facultie cannot bring forth good but corrupt actions.

Examples hereof are well knowne, I will onely touch one or two. One is called the Beastiall or Beastlike Melancholie, a disease in the braine whereby a man thinkes himselfe to be a beast of this or that kind, and carrieth himselfe accordingly. And herewith haue

haue all those beeene troubled, which haue thought themselues to be a wolvess, and haue practised wolish behauour. Againe, it is said of Nebuchadnezzar, Dan. 4.30. that he was driuen from men, and did eate grasse as the oxen, that is, behaued himselfe, and fed as a beast. Now some are of opinion that his humane shape was taken from him, and that he was transformed into a beast; at least that he had the soule of a beast in stead of an humane soule for a time. But they are deceiu'd. For there is no such transportation of soules into bodies, either of men or beasts. Others thinke, that Nebuchadnezzar was smitten in the braine with this disease of beastlike Melancholy, whereby he was so bereft of his right minde, that he carried himselfe as a beast. And this interpretation is not against the text: for in the 31. verse of that chapter it is said, that *his minde came to him againe*: and therefore in the disease, his vnderstanding, and the right use of his reason was lost. And the like is true in history, by diuers examples, though it were not true in Nebuchadnez-
zar.

Againe, take another example, that is common and ordinarie. Let a Melancholike person vpon the sudden, heare or see some fearfull thing, the strength of his imagination is such, that he will presently fasten the thing vpon himselfe. As if he see or heare that a man hath hanged himselfe, or is possessed

with a Deuile, it presently comes to his mind, that he must doe so vnto himselfe, or that he is, or at least shall be possessed. In like manner vpon relation of fearefull things, presently his phantastic works, and he imagineth, that the thing is alreadie, or shall befall him. And this imagination, when it enteres once and takes place, it brings forth horrible and fearefull effects.

The second effect or worke of Melancholy, is vpon the heart. For there is a concord and consent betweene the heart and the braiu, the thoughts and the affections: the heart affecting nothing but that which the minde conceiueth. Now when the minde hath conceiued, imagined, and framed within it selfe fearefull thoughts; then comes affection and is answerable to imagination. And hence proceede exceeding horrours, feares, and despaires, euен of saluationit selfe, and yet the Conscience for all this vntouched, and not troubled or disquieted.

3. Thirdly, it may be demanded, whether there be any difference betweene the trouble of Conscience and Melancholy? for many hold, that they are all one. *Ans.* They are not all one, but differ much. Affliction of Conscience is one thing, trouble by Melancholy is an other: and they are plainly distinguished thus.

First, when the Conscience is troubled, the affliction

affliction it selfe is in the Conscience, and so in the whole man. But in Melancholy, the imagination is disturbed, and not the Conscience. Secondly, the Conscience afflicted, hath a true and certen cause, whereby it is troubled, namely, the fight of sinne, and the sense of Gods wrath ; but in Melancholy, the imagination conceiueth a thing to be so, which is not so : for it makes a man to feare and despaire, vpon supposed and fained causes. Thirdly, the man afflicted in Conscience, hath courage in many other matters : but the Melancholike man feares every man, every creature, yea himselfe, and hath no courage at all, but feares, when there is no cause of feare. Fourthly, imaginations in the braine cauised by Melancholy, may be cured, taken away, and cut off by meanes of Physicke : but the distresse of Conscience, cannot be cured by any thing in the world but one, and that is the blood of Christ, and the assurance of Gods fauour.

4. Fourthly, the way to cure Melancholy is this. First, the person troubled must be brought to this; that he will content himselfe, to be aduised and ruled by the iudgement of others, and cease to rest vpon himselfe touching his owne estate; and by this shall he reape much quiet and contentation.

Secondly, search and triall must be made,

N 2 who-

whether he hath in him any beginnings of grace, as of faith and repentance, or no. If he be a carnall man, and wanteth knowledge of his estate, then meanes must be vsed, to bring him to some sight and sorrow for his sinnes, that his melancholy sorrow, may be turned into a godly sorrow. If he want faith and true repentance, some good beginniugs thereof must be wrought in his heart.

Thirdly, when he is brought to faith in Gods mercie, and an honest purpose not to sinne any more; then, certaine mercifull promises of God, are to be laid before him: and he must be exhorted, to rest vpon these promises, and at no time to admit any imagination or thought, that may crosse the saide promises. Now the promises are these, and such like: Psal. 34. 9. *No good thing shall be wanting to them that feare God.* Psal. 91. 10. *No euill shall come neere the godly man.* 2. Ch. 15. *The Lord is with you, while you are with him, and if you seeke him, he will be found of you.* Iam. 4. 8. *Draw neare to God, and he will draw neare to you.* And the best meanes to cause any man thus diseased, to be at peace with himselfe, is to hold, beleue, and know the truth of these promises, and not to suffer any bythought to enter into his heart, that may crosse them.

Moreover, though the former promises may stay the minde, yet will they not take away the humour, except further helpe be vsed.

sed. Therefore the fourth and last helpe, is the arte of Physick, which serues to correct and abate the humour, because it is a meanes by the blessing of God, to restore the health, and to cure the distemper of the bodie. And thus much touching the trouble of mind, caused by Melancholy.

Sect. 3.

The Second meanes whereby the bodie annoies the minde is, when it occasions trouble to the minde, by strange alterations incident to the body. When a man beginnes to enter into a Phrensie, if the braine admit never so little alteration, presently the minde is troubled, the reason corrupted, the heart terrified, the man distracted in the whole bodie. Thus from the trembling of the heart, come many fearefull imaginations and conceits, whereof a man knowes not the cause. The same is procured by the swelling of the spleene, by the rising of the entrals, by strange crampes, convulsions, and such like.

Strange alter-
ations besides
Melancholy.

The remedie hereof is this. *First*, it is fitt to be considered, whether the partie thus troubled, hath the beginnings of true faith & repentance, or no. If he hath, it is so much the better, If he hath not, (as vsually such persons are meere naturall men,) then the first dutie is, to vse all meanes, to stirre vp in him some godly sorrow for his sinnes, to bring him to the exercises of inuocation, and to

some confidence in Gods mercy for pardon.

Secondly, this beeing done, meanes must be vsed to take away the opinion conceitued, which will be done by giuing him information of the state of his bodie, and what is the true and proper cause of the alteratio therof. This being knowne the grieve or feare conceitued, will easily be staied. For take away the false opinion, and informe the ljudgement, and the whole man will be the better.

Thirdly, the opinion beeing altered and reformed, it may be the alteration in the bodie will remaine: the partie therefore in that case must be taught, that it is a correction of God, and that God doth not barely suffer the correction to be inflicted, but is the very author of it: and therefore the partie is to be well pleased, and to rest himselfe in that will of God. For euery present estate, whether it be good or badde, is the best state for vs, because it comes by Gods will & appointment.

And thus much touching the distinct kindes of distresses of minde: whereunto I adde this one thing further, that if we make examination of the estate of persons as are troubled with any of these fife temptations we shall not vsually find them singe, but mixed together, especially Melancholy, with terror of Conscience or some other temptations.

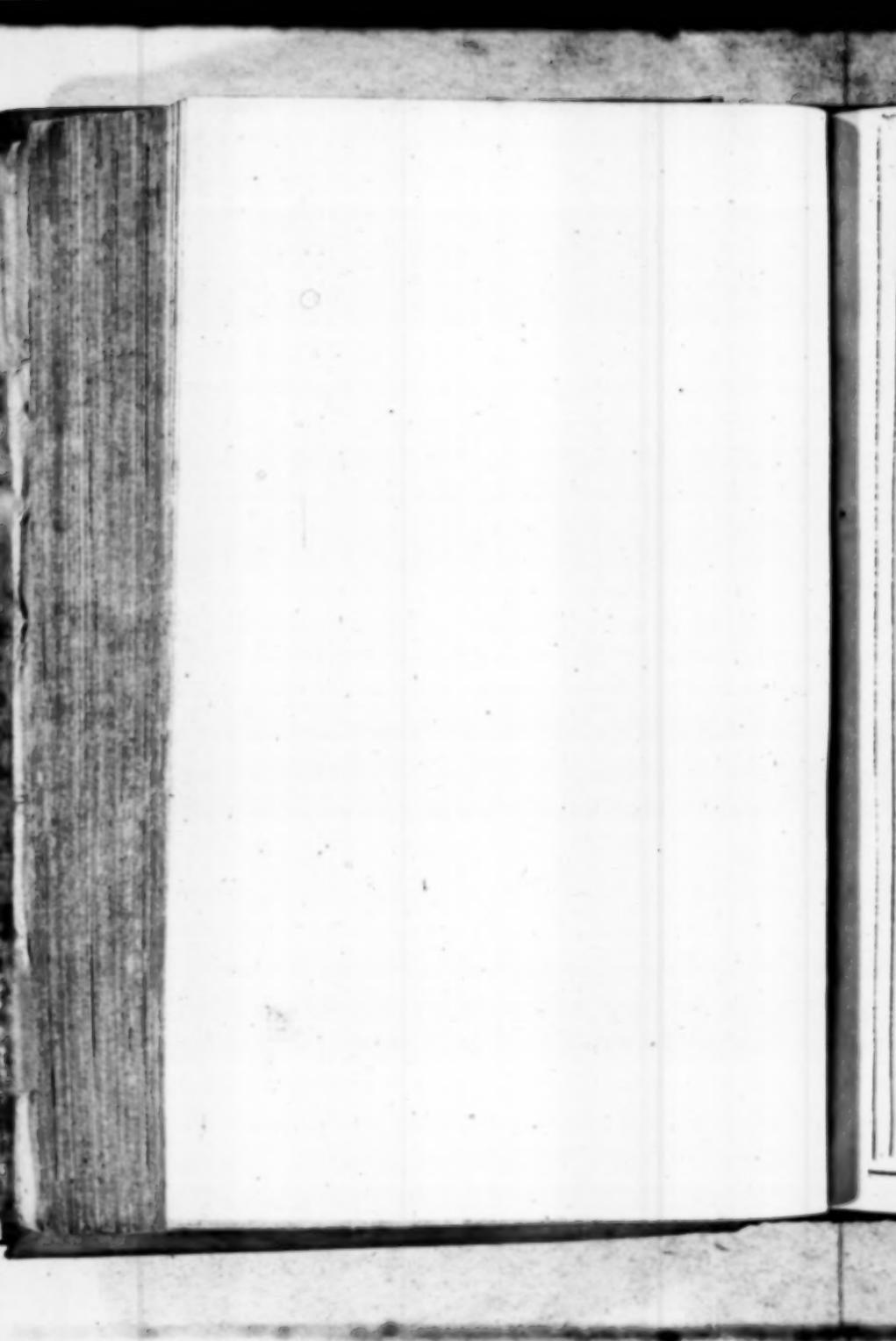
For the distraction of the mind will often
breed

breed a distemper in the body, and the distemper of the bodie likewise will sometimes cause distraction of minde. Againe, Melancholy will oftē be an occasiō, though no direct cause) of terror of Conscience; & in the same manner the conscience touched and terrified with sense of the haynousnesse of sinne, and the Heauiness of Gods wrath, will bring distemper of body by sympathy, and cause Melancholie.

In this Case, if Question be made, what is to be done, I answere, that for mixt distresses, we must haue recourse to mixt Remedies, vsing in the first place the best meanes for the rectifying of the minde, the principall groundes whereof haue beeene before deliuered; and then taking the seasonable aduise of the Phisitian, whose calling and seruice God hath sanctified for the cure and releefe of the body in case of extremitie.

And so much of the first Sort of Questions, concerning Man simply considered in himselfe.

*The ende of the first
Booke.*



THE
SECOND BOOKE
OF THE CASES OF CONSCIENCE,
CONCERNING MAN STANDING
IN RELATION TO GOD.

*Wherein are handled the Questions
touching the worship of God.*

Taught and deliuered by M.

W. Perkins in his Holy-day Lectures, carefully
examined by his owne brefes, and now pub-
lished for the common good by
*Tb. P. Bachelor of
Divinitie.*

Rom.14.23.

Whatsoever is not of Faith, is faine.

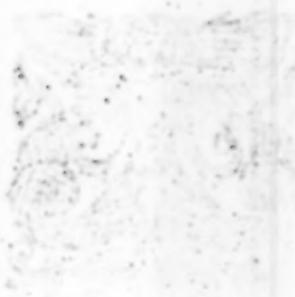


Printed for I. Porter. 1606.

БАШНЯ
ДЛЯ СОСУДОВ
СОВЕТСКОГО
ФЛОТА
СОСТАВЛЕНА
ИЗ МАССИВНОГО
СТАЛИ

with a quickened pulse and a flushed face.

Myd Llanrhidian
Glasbury, Monmouthshire, 1777
A copper plate engraved by J. C. St. John
for the author's "Antiquities of Wales".



THE SECOND Booke of the Cases of Conscience, concerning Man as he stands in relation to God.

C H A P. I.

Of the Order of the Questions.



Ithereto I have spoken touching the first sort of Questions of the Conscience, which concerne Man simply considered in himselfe as he is a man.

In the next place come to bee handled and resolued the Questions concerning Man, as he stands in relation. Now man standing in a two-fold relation; either to God, or to man: according to this relation, the Questions come to be confide-
red in their severall places. And first we are to treat of the Questions of Conscience touch-
ing man standing in relation to God; so
wit, as he is a Christian. All which for order
sake may be reduced to four heads.

- I. Concerning the Godhead.
- II. Concerning the Scriptures.
- III. Concerning religion, or the worship
that is due vnto God,

IV. Con-

I V. Concerning the time of the worship
of God, namely the Sabbath.

CHAP. II.

Of the Godhead.

Touching the Godhead, there are two
maine Quetions.

I. Question.

Whether there be a God?



Before we come to answer
the Question, this one ca-
uet must be remembe-
red, that it is a maine
Ground and principle in
all Religions whatsoever,
not to be doubted of, or
called into question, That there is a God.
*Heb. 17.8. He that commeth to God, must believe
that God is.* As for those that are commonly
tearemed Atheists, which denie that there is a
God, they are to be punisched with death, as
not worthie to live in humane societie; and
the greatest torment that can be deuised by
the witt of man, is too good for them. For
if those be holden as Traytors to an earthly
Prince, and are most deseruedly adiudged to
death,

death, that reuile his person, and denie his lawfull authoritie: then they that fall into question the Godhead are much more worthy to be esteemed traytors to God, and consequently to beare the iust punishment of their rebellion, death it selfe.

For this cause I doe nor meane to dispute the question, whether there be a God or no; and thereby minister occasion of doubting and deliberation in that which is the *onely* maine Ground and pillar of Christian religi-
on: But rather my purpose is, in shewing that there is a God, to remoove, or at least to help an inward corruption of the soule that is great and dangerous, whereby the heart and conscience by nature denieth God and his providence. The wound in the bodie that plucks out the heart, is the most dangerous wound that can be: and that opinion that takes away the Godhead, doth in effect rend and plucke out the very heart of the soule. This Cauet premised, I come now to the point in hand, to shew that there is a God.

And for our better knowledge and assur-
ance of this truth, we are to remember this
much, that God hath giuen vnto man a
threefold light: the one of nature, the other
of grace, and the third of glorie. And by
these, as by so many degrees of knowledge,
the mind beeing enlightened by God, recei-
ueth direction in the truth of the Godhead,
both for this present life, and for that which
is

is to come.

If it be demanded, in what order God hath revealed this light vnto man: I answer, that the light of nature serues to give a beginning and preparation to this knowledge: the light of grace ministers the ground, and gives further prooffe and evidence: and the light of glorie, yeelds perfectio of assurance, making that perfectly and fully knowne, which by the former degrees was but weakly and imperfectly comprehended. Of these three in order.

Sect. 1.

Arguments
from the light
of nature, and
Creation.

The light of nature is that light, which the view and consideration of the creatures both in generall and particular, affordeth vnto man. From the light of nature, there are fve distinct Arguments, to prooue that there is a God: the consideration whereof will not be vnprofitable, even to him that is best settled in this point.

I. The first is taken from the creation and frame of the great body of the world, and the things therein contained: Rom. 1.20. *The innissible things of him, that is his eternall power and Godhead are knowne by the Creation of the world being considered in his workes.* And out of this excellent frame of the world, the truth of the Godhead may be sundrie waies prooved and maintained.

First, I would aske this question: This
goodly

goodly fraine of the world, had it a beginning, or no beginning?

Let either part, or both be taken. Let it first be said, it had no beginning, but is eternall, as the Atheist holdeth. Then I reason thus: If it had no beginning, the world it selfe is God, and all the creatures that are therein, from the greatest and highest, to the least and basest; yea, euery droppe of water in the sea, and euery corne of sand by the sea shore, are Gods. The reason is, because according to this opinion, they haue their beeing of themselves without beginning; and that which is a substance of it selfe, & hath no beginning, is very God.

Againe, if the world had no beginning, then it hath also no ending. For that which is without beginning, is without ending. Now all things in the world are lvable to corruption, and consequently are subiect to an end. For whatsoeuer is corruptible, the same is finite: therefore the world had a beginning.

Now if it had a beginning; then I demand, how it was made? did it make it selfe? or was it made of nothing? If it be affirmed, that it made it selfe, then the world was before it was. If it be said, it came from nothing: that also cannot be. For nothing brings forth nothing; and that which is nothing in it selfe, cannot bring forth something: therefore it is absurd in reason to say, that nothing brought forth this world. And hereupon it must

needes remaine for a truth, that there was some substance eternall and Almightye that framed this goodly *Creature* the World, besides it selfe.

If a man comes into a large forrest, and beholds therein goodly faire buildings, and sundrie kinds of hearbs, and trees, and birds, and beasts, and no man : he will presently reason thus with himselfe: these buildings are the workmanship of some man, they were not from all eternity, they did not reare themselues, neither did the hearbs, the trees, the birds, or the beasts build them : but of necessitie they must haue some first founder, which is man. In like manner, when we consider this world, so goodly a creature to behold, though we see not the maker thereof, yet we cannot say that either it made it selfe, or that the things therein contained made it, but that the Creator of it, was some un-created substance, most wise, most cunning, and euerlasting and that is God.

Secondly, from this frame of the world and the consideration therof, I reason thus. In the world there are foure sorts and kindes of creatures. The first bare and naked substances, that haue neither life, sense, nor reason in them: as, the sunne, the moone, the staires. The second that haue substance and life, but no sense nor reason: as, plants, trees, and hearbs. The third that haue no reason, but both substance, life, sense, and power to move

mooue themselues; as, the beasts of the land, and fishes of the sea. The fourth are such as haue all, namely substance, life, sense, and reason: as men.

Now these four sorts of creatures excell one another in properties and degrees. For the first of them which are meere substances, doe serue those that haue life, as the trees & the plants. The trees and the plants serue the creatures that haue sense & life, as the beasts and the fishes. The beasts and the fishes serue man, that hath substance, life, sense, and reason. And amongst them all we see that those which haue more gifts are serued of those which haue lesse, as the sunne and moone serues the plantes, the plantes and beastes serue the beasts, and the beastes serue man, and that creature that hath most gifts is serued of all. Man therefore excelling all these must haue something to honour and serue, which must be more excellent then the other creatures, yea then himselfe, and that is a substance vngreate, most holy, most wise, eternall, infinite; and this is God.

Thirdly, all particular creatures whether in heauen or in earth are referred to their certaine particular and peculiar endes, wherein every one of them seuen the basest and meanest is employed, and which they doe all accomplish in their kind. And this is a plaine prooфе, that there is one that excelleth in wisdome, providence, and power, that crea-

Arguments
from the go-
vernment of
the world.

Act. 14.17.

ted all these to such endes, and hath power to bring them thereunto: and who is this but God?

II. The second sort of arguments drawne from the light of nature, are taken from the preseruation and government of the world created; and these are touched by the Holy Ghost, when he saith, *that God left not himselfe without witnessse, in that in his prouidence he did good, and gave raine from heauen, and fruitful seasons, filling our hearts with joy and gladnesse.*

The particulars drawne from the gouernment of the world, are these.

First, our food whereby we are nourished, is in it selfe, a dead foode, void of life, and yet it serues to maintain and preserue life: whereas in reason, it is more fit to choke and stiffe our bodies, then to feede them.

Secondly, our garmentts which we weare, are in themselves cold, and void of heate, and yet they haue this vse to preserue heat, and to sustaine life in the extremitie of cold. Therefore there must needs be an omnipotent and diuine power, that giues vnto them both such a vertue, to feede and preserue the life and health of man.

Thirdly, the raine falling, and the Sunne shining vpon one & the same plot of ground, causeth it to bring forth in his season a hundred severall kindes of hearbes and plants, whereof euery one hath a severall, and distinct flower, colour, forme, and fauour: whence

whence comes this? Not from the raine, for it hath no life in it selfe, and besides it is in it selfe all one: nor from the sunne, or the earth: for these also in their kind are all one, hauing in them no such power, wherby they should be the authors of life: therefore the differences of plants in one ground, may conuince our iudgements and teach vs thus much; that there is a diuine and heauenly power aboue, and beside the power of these creatures.

Fourthly, take an example of the bird and the egge. The bird brings forth the egge: the egge againe brings forth the bird. This egge considered in it selfe, hath in it neither life nor soule, and the bird can giue it neither; for all that the bird can doe, is to giue it heat, and no more. Within the shell of this egge is made a goodly creature, which, whē it comes to some perfection, it breakes the shell. If the shell broken, we shall see the nibbe, the wing, the legge, and all the parts and members of a bird. Now let this be considered, that the egge brought not forth this goodly creature, nor yet the henne. For the egge had no such power or vertue in it selfe; and the hen gaue but her heate; neither did man doe it: for that which was done, was within the egge, and within the shell. It therefore was some other wonderfull power and wisedome that made it, and brought it forth, that surpasseth the power of a creature.

Again, consider the generation of the silk-

worme, one of the least of the creatures, and from it we haue a notable demonstration of a diuine providence. This little worme at the firt, is but a small seed like vnto linseed. The same small seed breeds it and brings it forth. The worme brought forth, and growing to some bignesse, at length weaues the filke; ha-
uing wouen the filke, it winds it selfe within it, as it were in a shell; there having lodged for a time, it conceiuers a creature of another forme, which being within a short space perfir'd, breakes the shell and comes forth a flie. The same flie, like a dutifull creature, brings forth the seed againe, and so continues the kind thereof from yeare to yeare.

Here let it be remembred, that the flie ha-
uing once brought forth the seede, leaues it and dies immedately: and yet the seede it selfe, though exposed to wind and weather, and vtterly neglected of man, or any crea-
ture, at a certaine time within few mouthes becomes a worm. Whence should all this pro-
ceede, but from a creator infinitely power-
full and wise, who by his admirable power
and providence, dispensest life, beeing, and
propagation, euen to the least things in their
particular sorts and kinds?

III. The third sort of Arguments from the light of nature, are taken from the soule of man. This soule is endued with excellent gifts of vnderstanding and reason. The vnderstanding hath in it from the beginning certaine

certaine principles, whereby it knowes and discernes good and bad, things to be done, and things to be left undone. Now man cannot haue this gift to discerne betweene good and euill, of, or from himselfe; but it must needs proceede from another cause, which is power, wisedome, and vnderstanding it selfe; and that is God.

Againe, the conscience, another gift of the soule of man, hath in it two principall actions; testimony, and iudgement: by both which the truth in hand is evidently confirmed.

Touching the testimonie of conscience: let it be demanded of the Atheist whereof doth conscience beare witnesse? he cannot denie, but of all his particular actions. I aske then, against whom, or with whom doth it giue testimony? the awer wil easily be made, by the heart of any man, that it is with or against himselfe. Furthermore to whom is it a witnes? Neither to men, nor to angels: for it is vnpossible that any man or angel, should either heare the voice of consciēce or receiue the testimonie thereof, or yet discerne what is in the heart of man. Herevpon it followes, that there is a substance, most wise, most powerfull, most holy, that sees and knowes all things, to whome conscience beares record: and that is God himselfe.

And touching the iudgement of conscience; let a man commit any trespass or offence,

fence, though it be done in secret, and concealed from the knowledge of any person living: yet Conscience, that knoweth it, will accuse him, terrifie him, cite him before God, and giue him no rest. What or where is the reason? man knowes not the trespass committed: and if there be no God, whome shall he feare? and yet he feares. This also necessarily prooueth, that there is a iust and mightie God, that will take vengeance vpon him for his sinne.

IV. The fourth argument from nature, is this: There is a ground or principle written in every mans heart in the world, none excepted, that there is a God. Reasons for proofe hereof, may be these.

First, the Gentiles worshipping Idols, made of stocks and stones, doe acknowledge herein thus much, that there is something whereunto honour and seruice is due. For man by nature is proud, and will neuer yeld to bow the knee of his bodie before a stocke or a stone to adore it, vniuersall he thinke and acknowledge that there is in them a diuine power, better then himselfe.

Secondly, the oath that is taken for Confirmation, commonly termed the assertoric oath, is vsed in all countries. And it is, for the most part, generally taken to be a lawfull meanes of confirming a mans word, when it is bound by the oath taken. *Jacob* and *Labas* beeing to make a couenant, Jacob sweares by

by the true God, Laban by his false gods, and by that both were bound to stand to their agreement, and not to go backe: therefore neither of them did, or durst breake their oath. And among the Gentiles themselves there are fewe or none to be found, that will falsifie their word giuen and auowed by oath. Whereupon it is a cleare case, that they acknowledged a Godhead, which knowes and discernes their hearts, yea, that knowes the truth, and can, and will plague them for disgracing the truth by lying.

Thirdly, we are not lightly to passe ouer the vsuall tearmes and ordinarie speech of all nations, who are woont vpon occasion to say: it raines, it thunders, it snowes, it hailes. For, saying this, one while they rejoyce and are thankefull, otherwhiles they feare and are dismayed. They say not, Nature or Heauen raines or thunders: for then they would neither rejoyce nor tremble. In that therefore they speake this commonly, sometimes rejoycing, sometimes fearing, it may probably be thought, that they acknowledge a diuine power, which causeth the raine to fall, and the thunder to be so terrible.

Againe, for better prooife hereof, it is to be considerid, that since the world began, there could not yet be found, or brought forth, any man that euer wrote, or publish-

ed a discourse, more or lesse, to this purpose, that there was no God.

If it be said, that some histories doe make mention of sundrie, that haue in plaine tearmes denied there is a God, and that this is no lesse daungerous, then if a treatise of that subiect should be written, and set forth to the open view of all.

I answer, indeede in the writings of men, we doe read of some that blasphemed God, and liued as without God, and they haue alwaies beeene properly and deservedly termed Atheists. Others haue denied, that made and faigned gods, that is, Idols, are gods. And amongst the Heathen that liued onely by the light and direction of nature, all that can be brought is this, that some men in their writings haue doubted whether there were a God or no, but none did ever positivelie set downe reasons to prooue that there was none.

V. The fift and last argument from nature, is that which is vised by all Philosophers. In the world there is to be seene an excellent wise frame and order of all things. One creature depends vpon an other by a certaine order of causes: in which, some are first and aboue in higher place, some are next and inferiour, some are the basest and the lowest.

Now these lowest are mooued of those that are superiour to them, and alwaies the supe-

superior is the cause of the inferior, and that whereof the inferior depends. Something then there must be that is the cause of all causes, that must be caused by none, and must be the cause of all. For in things wherein there is order, there is always some first and soueraigne cause: and where there is no first nor last, there the Creatures are infinite. But seeing all creatures are finite, there must be somewhat first, as well as last. Now the first and the last cause of all is God, which moueth all, and to whom all creatures doe tende, as to their ende, and which is moued of none.

Notwithstanding all these reasons grounded in natura ipsi selfe, it may be, some man wil say, I never saw God, how then shall I know that there is a God? Ans. Why? wilt thou beleue no more then thou seest? Thou never sawest the wind, or the aire, and yet thou beleuest that there is both. Nay, thou never sawest thine owne face but in a glasse, and never out of a glasse, and yet this contenteth thee. Why then may not this content thy heart, and resolute thee of the Godhead, in that thou seest him in the glasse of the creatures?

True it is, that God is a spirit insensible that cannot be discerned, by the eie of flesh and blood, yet he hath not left vs without a meanes, whereby we may behold him. For looke as we are woont by degrees to goe

from the picture to the painter, and in the picture to behold the painter himselfe : even so by the image of God , written (as it were) in the face , and other parts of the creatures in the world, may we take a view of the wisdome, power, and prouidence of the Creator of them all, who is God himselfe. And these are the principall proofes of the Godhead, which are reuealed in the booke of nature.

Sect. 2.

Arguments fro
the light of
Grace.

The second Ground of proofes , is taken from the light of Grace. And it is that light which God affordeth to his Church in the writings of the Prophets and Apostles , and this gives a further confirmation, then nature doth. For the light of nature , is onely a way or preparation to faith; But this light serues to beget faith , & causeth vs to beleue there is a God.

Now in the Scriptures of the Prophets and Apostles , we shall see amongst the rest, three distinct proofes of this point.

First, expresse testimonies that do in plaine termes, note vnto vs the Godhead.

Secondly , expresse Prophecies and revelations of things to come , even many hundred and thousands of yeares , before they came to passe. Yea,things that are to come are foretold in the word of God , so, and in that very manner , that they shall be in the time,

time, wherein they are to be fulfilled. Now there is no man able of himselfe to know or foresee these things to come ; therefore this knowledge must rest in him alone , who is most wise , that perfectly ynderstandeth and beholdeth things that are noe, and to whom all future things are present, and therefore certaine.

Thirdly , the word of God reuealeth many miracles, which doe exceede and surpass whole nature, yea all naturall causes : the doing and working whereof, is not in the power of any meere creature in the world. As for example : the making of the Sunne against his naturall course, to stand still in the firmament ; of the waters , which are naturally flowing, to stand as a wall, and the bottome of the sea to be as drie land. The maine ende whereof is , to shew that there is an absolute and almighty power : which is the author of nature it selfe, and all naturall things, and ordereth both it and them , according to his pleasure.

Sect. 3.

The third Ground of proofes , is fetched from the light of Glorie. And this is that light which God affords vnto his seruants after this life ended,in the kingdome of heauen, wherein all imperfection of knowledge being taken away,they shall see God face to face, and haue a full and perfect knowledge

Arguments frō
the light of
Glorie.

of the Godhead.

To this purpose the Apostle saith, that *in the world we know in part, and we see as it were in a glasse.* The comparison is worth the marking. For there he compareth our knowledge of God, that we haue in this life, to a dimme sighted man, that can see either very little, or nothing at all, without his spectacles. And such is our sight and comprehension of God, darke and dimme, in that we cannot behold him as he is, but onely as he hath manifested himselfe vnto vs, in and through the glasse of the word and Sacraments, and by the spectacles of his creatures. But the time will come, when the skales of our eies shall be washed off, and they shall be made as cleare as cristall, when the imperfection and weaknesses of our vnderstanding shall be cleane remoued, and then we shall be enabled to see God clearely and fully face to face. Thus the first Question is answered, that there is a God.

II. Question.

*Whether Iesus the sonne of
Marie, be the sonne of God,
and Redeemer of the world?*

By propounding this Question (as in the former) I meane not to make a doubt touching the Godhead of Christ, which is one of the principall Grounds of our Religion, but to take away, or at least, preuent an inward corruption of the heart in the, that are weake in knowledge; whereby they may be brought sometimes to make doubt and question of the Diuinitie of Christ, and therefore haue neede to be resolued in the truth hereof.

Now for the proofe of this point, that Christ is God, I will lay downe these grounds.

I. The summe and substance of the Bible is to conclude, that Iesus the sonne of Marie, is the sonne of God, and the Redeemer of mankind; and it may be concluded in this syllogisme :

He that shall come of the seede of Abraham and David, and in time shall be borne of a Virgin; that shall preach the glad tidings of the Goffell, satisfie the law, offer vp an oblation of himselfe for the sinnes of them that beleue: ouercome death by his death and resurrection, ascend into heauen, and in fulnesse of time come againe to iudge both the quicke and the dead, is the true

Messias and Saviour of the world:

*But Iesus of Nazareth the sonne of Marie is
he in whome alone all these things shall come to
passer:*

*Therefore he onely is the true Messias and Sa-
aviour of the world.*

The proposition or first part of the argu-
ment, is laid downe in the old Testament:
The assumption or second part, in the New;
The conclusion is the question in hand, the
scope and drift of them both.

I L Ground. In Daniel 9. 24. it was pro-
phecied, that after the time of 70. weeke,
that is 490.yeares, the Messias should be ex-
hibited.

By which prophecy it is manifest, that the
Messias is alreadie come into the world. For
from that time till now, there are at the least
2000.yeares, as may plainly be seene by
humane histories, and by the motions and
course of the heauens. It is also plaine from
hence, that having bene exhibited and come
in the flesh, he hath made satisfaction by his
death to the wrath of God for sinne. Hence
it followes, that he is the very true Messias,
and redeemer of the world, because from
that time there was never any to whom this
title, and the fornamed properties, might
so truly agree, as to this Iesusthe sonne of
Dauid.

III L Ground. Iesus the sonne of Mary did
teach,professe, and dispute, that he was God,
that

that he and his father were one, and he took vnto himselfe the honour of God, Joh. 7. and 8. An euident argument that he was so, as he professed and preached himselfe to be. For neuer any creature chalenged to himselfe the honour of God falsly, but was discouered and confounded.

Adam for affecting and aspiring to it, was cast out of Paradise. And Herod for it died miserably, Act. 12. And diuers Popes are recorded in Ecclesiasticall stories, to haue taken this honour vnto themselves: and there was neuer any sort of men in the world, that had more fearefull judgements vpon them, then they. But Christ challenged this to himselfe, and prospered; and God did most severely reuenge his deas h both vpon Herod and Pilate, as also vpon the Jewes, and Emperours of Rome, that persecuted the Church.

IV. Ground. Christ while he was on earth, before he ascended into heauen, promised his Disciples to send his spirit vnto them, so to assist them, that they should be able to doe greater works, then himselfe did, Joh. 14. 12. &c. Now whē Christ was ascended, the euent was strange, and yet fully answerable to his promise. For the Disciples were but fewe, twelve in number, and all vnlearned, and yet they preached in the name of Christ, and by bare preaching without humane eloquence, and the gifts of nature, converted many nations,

nations, yea, the whole world. And though themselves were but weake men, and preached things absurd to the corrupt reason of man : yet they wonne many soules to God, and conuerted the world.

V. Ground, is borrowed from the testimoniie of the Heathen, who haue recorded in their writings, the very same things touching Christ, which are reuealed in the Scriptures. *Iosephus* a Iew, and an enemie to Christ, in his 8. booke of antiquities, Chap. 4. speakes the same things of Christ, that Matthew doth, that he was a most worthie man, that he wrought many miracles, and that he rose from the dead. Others affirme, that he was crucified vnder *Pilatus* in the time of *Tiberius*, and that *Tiberius* would haue put him in the number of his gods. Againe, heathen writers report, that at his death, vnder the raigne of *Tiberius*, all the oracles of the world ceased, and that the great god *Pax* (as they say) then died.

Tacitlib 5.20.

Platarch de
interit.orac.

CHAP. III.

Of the Scriptures.

The second maine Question, is touching
the truth of Scripture,

*Whether the Scriptures be
the true word of God?*



He answer is, that they are.
And the Grounds of this Af-
fertion, may be reduced to
fixe heades.

Sect. I.

The first, is taken from the causes, namely,
the Author and writers of the Scriptures.

Touching the Author, the Scripture refer-
reth it selfe vnto God. Therfore he alone is
the true and vndoubted author thereof, and
none but he. The sufficiencie of this conse-
quence, stands vpon these grounds.

First, if God were not the Author of Scrip-
tures, there would be no one booke in the
earth so fabulous, and so full of errors as it,
which to say, is blasphemie. For it speakes
such things, as neuer any could speake, but
God.

Secondly, if it were not the booke of
God, then all Gods will should be hidden,
and

The Authors
and penmen
of Scripture.

and God shold never yet haue reuealed his will to man.

Thirdly, if it had not beeene the word of God, the falsehood thereof would haue beeene detected long agone. For there hath beeene nothing falsly said of God at any time, which he himselfe hath not at some time or other, opened and reuealed. Euen as he did detect and discouer the falsehood of the false prophet Hanani, Ier. 28. 16. And Gods heauie hand, no doubt, would long since haue been vpon the Ministers and Preachers of this word, if they had vnjustly and wrongfully fatered it vpon him, ~~sould~~.

Againe, for the writers and penne-men of Scripture: Moses, the Prophets, and Apostles in their writings, doe not set forth their owne glorie, nobilitie, or vertues: but all with one consent, haue acknowledged directly and plainly their owne errors, and faults; yea, such faults as may be disgracefull to them-selues, and their posteritie, and yet they haue done it. A plaine prooife, that they were not caried by policie, and naturall reason, but were holy men, guided by the Holy Ghost. For if they had beeene guided by reason, they would never haue written that, which would haue tended to their owne disgrace: but would rather haue commended theselues, their name, stocke, and linage. Againe, humane authours in their discourses, doe commonly write of the praises and vertues of men, of whomc

whome they write; But the penmen of Scripture, with one consent, give all to God: yea, when they speake of commendation due to men, they give it all to God in me: God is in their writings, the beginning, the ende, & all.

Sect. 2.

A second head of reasons, is taken from the Matter, and Contents of the Scriptures, which are manifold. The principal are these. First, the Scripture doth that, which no other booke can doe. For it sets out the corruption of mans nature by sinne; the fountaine of this corruption; & the punishment of the same, both in this life, and the life to come: it discouereth sinnefull mans particular thoughts, lusts, and affections, which neuer any booke hath done beside it. No Philosopher was ever able to make so true record, and so plaine declaration of the thoughts, motions, and affections of the heart. The reason of man cannot discerne them by nature, vales it receive a further light by grace, then it hath naturally in it selfe. Yea, the Scripture sets downe things, that no mans heart can imagine, & yet are true by experience. For example: that it is an euill thought to thinke there is no God, mā by nature cānot imagine, but yet it is true in experience, & by the light of the word. And therefore Dauid saith, *The foole hath said in his heart, there is no God.*

Secondly, the maine Contents of this booke,

The Matter of Scripture.

Psal. 41.

booke,are fundrie articles of faith, all which are farre aboue the reach of humane reason, and yet they are not against it; but at least some of them may be prooved by it.

For example; that there is a Redeemer of the world, is an article of faith, aboue reason; yet not against the same. For in naturall vnderstanding, God is not all iustice, and no mercie. But if there were no Redeemer, then should God be all iustice, without mercie. Now because he hath revealed himselfe to be as well mercifull, as he is iust, reason concludes, there is a Redeemer. Againe, that this Redeemer shoulde be God and man, is above reason; yet not against it. For reasō teacheth, he must be God, that he might satisfie the infinite iustice of God for sinne; which none but God can doe. Againe, that he must be man, because man hauing sinned, man must be punished for the sinne of man.

Thirdly, in the Scripture there are sundrie predictions made before-hand particularly, which notwithstanding were not to come to passe till an 100, 200, 300.yeares after, and all these predictions in the same manner as they haue bin foretold, haue bin fulfilled.

Iacob in his will foretold, that the scepter should not depart from Iudah till Shiloh, that is, the Messias came. This was verified, euen as it was foretold. For a little before Christis birth, the scepter was taken from the Iewes, and translated vnto the Romane Empire.

And

And Herod put the whole colledge of the Jewes, called their *Sacerdotes*, to the sword; in which Colledge was the heire apparent of the Kings blood.

Againe, Balaam Num. 24. 24. foretold that *Kittim*, that is, the Grecians and the Romans, should subdue *Ebræi*, the people of the East, and that also was afterward verified. For the Hebrews and Assyrians, were afterward overcome by the Grecians, and Cilicians.

The Apostle Paul in his time foretold the destruction of the Romane Empire, and the revealing of Antichrist, 1. Thes. 7, 8, &c. which prophecie was shortly after fulfilled. For Antichrist grew from those times by little and little, till at length he came to sit in the Emperours throne. Men indeede may foretell things to come, but things foretold by them are present in their causes, and so they know and foretell them, not otherwise: But God foretelleth simply, and the Scriptures foretel simply, therefore they are the word of God.

Fourthly, the Law, a part of the Scripture, is propounded most purely & perfectly without exception or limitation. Whereas, in all mens lawes some sinnes are condemned, but some be tolerated and permitted: But in Gods law every sinne is condemned, & none either forborne or excused.

Lastly, the style and speech of the Scripture is plaine and simple without affectation, and yet full of grace and maiestie. For in that simple

simple style, it commandeth the whole man, bodie and soule; it threatneth euerlasting death, and promiseth euerlasting life: and it doth more affect the heart of man, then all the writings in the world whatsoeuer.

Sect. 3.

Effects of
Scripture.

Rom. 8.7.

The third reason to induce vs to receive the Scriptures, as the word of God, is taken from the Effects: whereof I note onely two.

I. The doctrine of Scripture in the Law, and specially in the Gospel, is contrarie to the corrupt nature of man. Wherupon Paul saith, *The wisdom of the flesh, is enemite against God.* And yet the same word, beeing preached by the Minister appointed by God, conuerteth nature, and turnes the heart of man vnto it, in such sort, as in this last age it hath wonne a great part of the world, to the embracing thereof. Now in reason this is impossible, that a thing which is so flat against mans corrupt nature, should notwithstanding preuaile with it so farre, as to cause man to liue and die in the profession & maintenance thereof. Wee are woont to reiect the writings of men, if they please not our humors; whereas this word of God, is of force to moue and incline our affections, though neuer so much censured, crossed, & controlled by it. And this shewes that God is the author thereof, from whome the word of creation came, to which every thing at the

first

first yeelded obedience.

II. The word of God hath this effect, to be able to minister comfort and releife, in all distresses of bodie or minde, yea, in the greatest and most desperate troubles, and vexations of the conscience. And when the helpes of humane learning, and Philosophie (which are of great vse and force in other cases) haue done all that they can, to the very utmost, without effect or successe: euen then the sweet promises of the Gospell, will revive and raise vp the heart, and give it full contentment and satisfaction. Experience shewes this to be a confessed truth in particular cases: and it teacheth, whence and frō whom this word proceedeth, wherein these promises are contained, namely, from God. For when he sets the Conscience vpon the rache, the Word that releueth and refresheth the same, must needs proceede and come from him alone.

Sect. 4.

The fourth reason, is taken from the Properties of Scripture. I will name onely two.

Properties of
Scripture.

The first, is antiquitie, which most plainly appeare in the historie, though the doctrine it selfe be as ancient. The Scripture containes a continued historie, from age to age, for the space of 4000. yeares before Christ, euen from the beginning. Humane histories, that are of any certentie or continuance, beginne

onely about the time of Ezra , and Nehemiah. As for those which were written before, they are onely fragments, and of no certen-
tie.

The second propertie is, Consent with it selfe, in all parts, both for the matter, scope, and ende . The writings of men doe dissent from themselues, by reason of ignorance, & forgetfulness in the authors . But the word of God, agrees with it selfe most exactly, and the places that seeme to disagree, may easily be reconciled; which shewes that holy men, by whome it was penned , were not guided therein by their owne priuate iudgement, but were directed by the wisedome of the spirit of God.

Sect. 5.

Contraries.

The fist reason, is drawne from the Contraries. The Deuill and wicked men, are in judgement and disposition, as contrarie to scripture, as light is to darkenesse. I prooue it thus, Let a man read any booke of Philosophie, and labour to be resolued of any one point therein, he shall never be tempted to infidelitie . But if the same man, reade the booke of Scripture, and labour to understand them; he shall haue within himselfe, many motions and temptations , not to believe, and obey it. Now what should be the cause thereof, but that these booke are the word of God, which the Deuill laboureth to

op-

oppugne with might and maine?

Againe, consider the same in the practise of wicked men. They will not brooke the rebuke of their sinnes, namely, their Idolatrie, blasphemie, and other notorious crimes, by scripture; but will seeke the blood and life of him, that shall sharply taxe, and reprooue them. And hence it was, that wicked Kings so persecuted the Lords Prophets. Yee further, let it be marked, that these wicked men, that are tainted with these horrible crimes, and cannot abide the word, nor teachers thereof to the death, haue commonly fearefull ends. Now the opposition of Satan, and wicked men to the word, shewes the scriptures to be a most holy word, and indeede the very word of God.

Sect. 6.

The fixt reason, is taken from fundrie te-

Testimonies.

First, of holy Martyrs, in the Olde and New testament, who haue giuen their lues for the maintenance of this word, and sealed the same with their owne hearts blood; yea, suffered the most horrible and exquisite torments, that the wit of man could devise, and that most patiently and willingly, not beeing daunted or dismayed. The stories of Martyrs in all ages, confirme this truth, especially of those that suffered before, in, and after the times of the tenne bloody persecuti-

ons. And vnlesse they had beeene supported by a diuine power, in so good a cause , they could never, so many of them, haue suffered in such manner as they did.

The second is, the testimonie and consent of Heathen men, who haue recorded the ver-
y same things , at least many of the principall, that are set downe in the Bible. If this were not so, man should haue some colourable excuse of his vnbelieve. And these things which they record, were not all taken out of the Scripture, but were registred to memorie by Historiographers, that liued in the times, when they were done. Such are the stories of the Creation , and Flood, of the tower of Babel, of the Arke, of Abraham and his possessi-
ons, of Circumcision, of the miracles of Mo-
ses, of the birth of Christ, and the slaughter of the young children , of the miracles of Christ, of the death of Herod, Agrippa, and such like . And these we take for true in hu-
mane stories: much more then ought we to doe it in the word of God.

The third testimonie is, of Miracles. The doctrine of scripture was confirmed by mira-
cles, wrought by the teachers thereof, the Prophets and Apostles, aboue all power and strength of nature, and such as the Deuill can not counterfeit; as the staying of the sunne, raising of the dead,&c.

The fourth is, the testimonie of the Holy Ghost, which is the argument of all argu-
ments,

ments, to settle and resolve the Conscience, and to seale vp the certentie of the word of God.

If any shall aske, how this testimonie of the Holy Ghost may be obtained, and bee-
ing obtained, how we may discerne it to be
the testimony of the Holy Ghost, and not of
man: I answer, by doing two things.

First, by resigning our selues to become
truly obedient to the doctrine taught, Joh. 7.
17. *If any man will doe my fathers will,* (saith
Christ) *he shall know of the doctrine whether it be*
of God. Secondly, by praying vnto God for
his Spirit, to certifie our consciences, that the
doctrine reveiled, is the doctrine of God.
Aske (saith our Sauour Christ) & it shal be gi-
uen you: seeke, and ye shall find: knock, and it shall
be opened vnto you. For he that asketh, receiuesth,
Mat. 7.7.8. Againe, *Your heauenly father will*
give the Holy Ghost, to them that desire him, Luc.
11.13. And, *If any man lacke wisedome, let him*
ask it of God, who giueth to all men liberally, and
reprocheth no man, and it shal be giuen him, Jam.
1.7.

Sect. 7.

Now hauing set down the prooves of this point, before I come to the next Question, some speciall Obiections against this doctrine, are to be answered, and resolued. For there haue not beeene wanting in all ages, both Atheists, and others, who haue profes-

Obiections a-
gainst the
Scriptures.

sedly excepted against it, and of set purpose, haue undertaken to call the written word of God into Question. Such were *Celsus, Lucian, Iu'san, Porpherie, Apelles*, and others. From whome soone of latter times hauing receiued the poison of Atheisme, and prophaniess, haue not ceased as much as in them lyeth, to oppugne fundrie parts and portions of holy scripture. Their principall reasons and exceptions, I will propound, and answer one by one.

Obiect. 4.

And first, they except against that which is written, Gen. 1. 16. where it is said, *God made the sunne the fourt day*. Now, say they, the sunne is the cause of the day; and therefore could not be three daies, before the sunne was created, considering that the effect is not before the cause, but the cause before the effect.

I answere, First, we must putt a difference betweene cause and cause. For of causes, some be the highest, some subordinate vnto them. The highest and first cause, of all creatures, is God himselfe, from whom all things at the first immediately flowed, without any relation to their causes in nature. And thus were the first, second, and third daies created and appointed immediately from God, and distinguisched from the night, by an intercourse of light, ordained by him for that purpose.

But the subordinate and inferior cause of the

the day in order of nature, was the sunne, & that by the same appointment of God: and this cause was not set in nature, as the cause of the day, before the fourth day of creation; for then it pleased him to make it his instrument, to distinguish the day from the night; as also for other ends and uses. And therefore it is no marueil, though the day was created before the sunne, the instrumentall cause thereof: considering that it was created before the sunne was set in the heauen by the Creatour himselfe.

Secondly, we must distinguish of times: which are either of creatio, or gouernement: and there is one regard to be had of things while they were in making; & another after they were created. Now it is true, the sunne is the cause of the day and the night, in the time of the gouernement of the world, but it was not so in the time of the first making of all things. For in the three first daies of the world, there was day and night without the sunne, by a viciuitude of light and darkenes, which the Lord made, and nature could never haue found out, had not the word reuealed it.

But since the creation, in the time of gouernment, the sunne is but an instrument appointed by God to carrie light; and he that made the light, can now in the gouernement of the world, if it pleased him, put downe the sunne from this office, and by some other

meanes distinguish the day from the night; therefore no marvel though he did so in the beginning.

Obiection.

The second Obiection, is touching the light of the Moone. Moses saith, it is one of the great lights which God made. Now, say they, in all reason according to humane learning, it is one of the least of the planets, and lesse then many starres.

Answ. It is true which the holy Ghost saith by Moses, and yet the Moone is lesse then the Sunne, yea, then many of the starres: For one and the same starre, in a diuers and different respect, may be termed greater and lesser. And in that place the Scripture speaks of the Moone, not in regard of other starres greater then it: but in respect of our sense, because it appeareth greater in quantity, and really communicateth more light; yea, it is of more operation and vse to the earth, then any of the starres in the heauen, sauing the Sunne.

Obiection.

The third Obiection: Moses saith, Man & Beast were made of the earth, and Fishes of the waters. But all humane learning auoucheth, that the matter of euery creature, consisteth of all the four Elements, earth, water, fire, and aire.

Answ. Moses speaketh onely of two, which were the principal, and in them includes the other; because they are impure, & mixt with the other since the fall. Again, soine learned

men a-

auouch that all creatures are made of earth & water onely, as being the two main materiall principles of the all; and not of ayre, nor of fire. And this accords with Moses , and is no doubt,a truth,that he speaks onely of the principal matter of these creatures: & yet the fire and ayre, are and may be called elemēts, or beginnings, because they serue to forme, preserue, and cherish the creatures.

The fourth Obiectō. Gen. 3. it is said, that Eve before her fall, was deceived by the Serpent. Now this , saith the Atheist , is absurd. For euē in the estate of corruption, since the fall, there is no woman so simple, that will either admittē speech, or suffer her selfe to be deceipted by a Serpent ; much lessc would Eve, in the estate of her innocencie.

Obiect. 4.

Ans. Though Adam and Eve in ther innocencie, had excellent knowledge , yet they had not all knowledge. For then they shoulde haue beeene as God himselfe . But in that estate ignorance befell Eve in three things. For First, though Adam himselfe was a Prophet in the time of his innocencie, yet both he and shee were ignorant of the issue of furute things, which are contingent, Secondly; they knew not the secrets of each others heart. For to know the event of things contingent certaintely , and the secrets of the heart,belongs to God ouely. Thirdly, though Eve knew the kindes of creatures, yet shee knew not all particulars, and all things that were

were incident to euery kind of creature, but was to attaine vnto that knowledge, by ex-
perience and obseruation.

Neither may this seeme strange: for Christ
as he was man, had as much, yea more
knowledge then our first parentes had in their
innocencie: and yet he knew not all particu-
lars, in all singular creatures. For, seeing a fig-
tree by the way as he went to Ierusalem, he
thought it had borne fruit, and yet comming
towards it, he found none thereon. And in
like manner, Eve might know the serpentine
kind, and yet be ignorant, whether a serpent
could speake. Besides that, the naming of the
creatures, which argues knowledge of them,
was not giuen to Eve, but to Adam. And
therefore it was not so strange, that Eve
should be deceived by a serpent, considering
that to know that a serpent could speake, or
not speake, came by experience, which shee
then had not.

It will be said, that all ignorance is sinne:
but Eve had no sinne: and therefore shee
could not be ignorant. *Answe.* Ignorance is
twofold; some ignorance ariseth of an euill
disposition, when as we are ignorant of those
things which we are bound to knowe, and
this is sinne properly. But there is another
ignorance, which is no sinne, when as we
are ignorant of those things, which we are
not bound to know. And this was in Christ:
for he was ignorant of the figtrees bearing
fruit

Ignorantia
prava disposi-
tionis.

Ignorantia
mera priuati-
onis vel nega-
tions pars.

fruit: and he knew not the day of judgement,
as he was man. And this also was in Eue, not
the other.

The fist obiection, is about the Arke, Gen.
6.15. God commanideth Noah to make an
Arke of 300.cubits long, of 50.cubits broad
and of 30.cubits high. This Arke, saith the
Atheist, beeing so small a vessell, could not
possibly containe two of euerie sort of crea-
tures, with their foode, for the space of a
yeare.

The first author of this cauill, was *Apelles*
the hereticke, that cauilled with Christians
about the Arke. And the answer is as ancient
as the heresie: namely, first that the cubite of
the arke must be vnderstood of the Egypitian
cubite, which is, with some, sixe foote, and
with others, nine foote, by which measure
the arke would be in length halfe a mile at the
least. And by this means, any man may see a
possibilitie in reason, that the Arke might
contayne, and preserue all creatures, with
their fodder, and roome to spare.

The second answer is, that as the Iewes
had a shckle of the sanctuarie; which was
greater then the ordinarie shckle, so they
had beside the ordinary cubit, a sacred cubit,
the cubit of the sanctuary, whereof mention
is made in the prophecie of Ezekiel, Chap.
40. and that was bigger by the halfe, then
the ordinarie cubite. And by this measure,
some say, the Arke was made. But both these
an-

answers are only conjecturall, without good ground in the Scripture.

To them therefore I adde a third. In the daies of Noah, the stature of man was faine bigger then it is at this day. And looke as the stature of man was great and large, so was the cubit proportionall thereto; containing the length of the arme, from the elbow to the longest fingers ende. And this beeing considered, that the Arke was built by that measure, and not by the ordinarie cubit, as it is now; it will appeare, that the Atheist hath greatly deceiuied himselfe, and abused that part of Gods word that declares the storie of the Arke.

Againe, the length of this vessell, beeing 300. cubits, it is plaine that it was fiue times the length of Salomons Temple, which contained onely 60. cubigs. The breadth beeing 58. it was twise and a halfe the breadth of that, which was but 20. broad.

Besides that, it is to be remembred, that in the Arke were three loftes or stories, one aboue an other, whereof each contained 10. cubits in height, and a chamber or flore of square measure, 15000. cubits.

As for the creatures that were put into it: the Fowles of the ayre, though they were of many sorts, yet the biggest sort of them, beeing the Eagle & his kind, they could not take vp any very large place for their residence. The Water creatures, as some foules,

the

the fishes, &c. kept the waters, and were not lodged in the Arke. And the beastes of the earth, such beeing excluded, as were bredde either by accidental generation, as Mules; or by putrefaction as serpents, and other creeping things, which might afterward be restored in other creatures that were preserved, though for multitude and greatnes they exceeded the rest, yet (as some write) there are of them in all not aboue an 150. distinct kinds. And though there were as many more not knowne, yet in probabilitie, they could not be either many or great. And of those that are great, there are thought not to be aboue 40. kindes.

Now though it be graunted, that there were in the Ark 300. distinct kinds of beasts, yet this number compared with the roome, it will easily appeare, that there might be allotted to every kinde, in one onely storie 50. square cubits, which in all likelihood might well suffice them all one with an other, specially seeing all were not of an equall greatnes: and therefore some might haue that or more space, and some lesse. All these things duly considered, the vessell beeing of such capacitie, might comprehend all those beastes, and many more together with their provision for a longer time then a yeare. Other doubts touching this historie, of lesse moment, I omit, and passe to the next.

The sixt allegation, is out of Gen. 21. 9. Obiects.
where

where Ismael is said to mocke at Isaak when he was wained, at which time Ismael was fifteene yeares of age at the least. For he was borne when Abraham was 86. yeare olde, Gen. 19. and Isaak was borne, when Abraham was about an hundred, Gen. 21. 5. both which put together, make 14. yeares: where to one yeare beeing added, before Isaak was wained, makes vp the age of Ismael, as before. And yet afterward in that chapter, v. 14. Hagar is said, to carrie the childe in her armes, and to cast him vnder a tree, when he and his mother were cast out of Abraham's house, which argues him to haue beeene but a little childe: whereas before he was said to be 15. yeares olde.

Ans. A foolish cauill, which blind Atheists doe draw from the errorre of some translation. For the text is plaine, that Ismael with his mother Hagar, by reason of extreame heate and drought, was almost dead, wandering in the wildernes of Beersheba: and beeing in this extremitie, shee carried him not, but v. 18. ledde him in her hand, and set him downe vnder a tree, and there left him to die. For in those countries, men for want of water, were at deaths doore: as we may see in the example of Sisera, Judg. 14. 19. and Sampson, chap. 15. 18.

The seauenth Allegation, Gen 43. 8. Iudah Iosephs brother calls his brother Beniamin a lad, or a boy, *Send the boy with me, &c.* and yet

yet this lad (saith the Atheist) the yeare following, when he went down into Egypt, with Iacob his father, is said to haue tenne children, Gen. 46. 21. How can these two stand together?

Ans. This cauill ariseth from the grosse ignorance of the Atheist, in the originall text. For Beniamin is called *jeled*, which word commonly signifies a child, but sometimes also a young man. Thus Isinael that was 15. yeaeres old, is called *jeled*, a lad, Gen. 20. 15. And so Gen. 4. 23. Lamech saith, *I will slay a man in my wound, and [jeled] or a young man in my hurt;* that is, If a man should wound me, and a young man hurt me, I would slay him. Now it is not like, that a child could hurt Lamech. Neither must this seeme strange: for the most valiant men that Dauid and Ishboseth had, are called *banngnarim*, the boies of Abner and Ioab, 2. Sam. 2. 14. And the like phrase is vsed in other languages. For the Grecians doe call young men by the name of [*ταῦτα*], and the Latines by the name of [*pueri*] boyes, or children.

The eight Allegation. Exod. 7. it is saide v. 19. that all the waters in Egypt were turned into blood, by Moses and Aaron: and yet, v. 22. it is saide, that the Magitians of Egypt turned water into blood also: which seemes to imply an absurditie, considering that all the waters were turned into blood before.

Obie&c.

Ans.

Ans. Some answer thus: that the water which the Magitians turned, was newly digged out of new pits, and therefore they understand the former, of all the waters that were seene, and that they onely were turned into blood. Others answer more fitly, that the waters which the Magitians changed, were fetched out of Goshen, from amongst the Israelites, where the waters remained pure, and were not turned, as the other were. Either of these answers may satisfie, but specially the latter.

Obiect 9.

The ninth Allegation, Exod. 9. 6. Moses saith, that all the beasts in Egypt died of the murren; and yet, v. 15. in the seauenth plague, it is said, the beasts were killed with thunder, and haile, and lightening: both which cannot be true.

Ans. First we must put a difference between a common plague or iudgement, and an vniversall. A common plague is, when no sort or kinde scapeth, but all sorts are finitten, and such was the murren. For no mans cattell were free, no kinde of cattell were saued. But the vniversall is, when no particular of any kind is exempted, but all destroied. Such was not this plague, but some escaped, and were reserved for other iudgements that followed. The ground of this distinction, is this. The word [all] in Scripture is often taken indefinitely for many. Thus the Prophet Esay speaks, cap. 66. 23. From moneth

to morrow, & from Saboth to Sabor, shall all flesh come to worship before me : that is, many or great multitudes. And so in the New Testamente, Matth. 4. 23. Christ healed all diseases, that is, many, and of all kindes some. And in like manner the text before alledged, must not be taken generally, to include all without exception, but indefinitely for many, or the most part of the cattell that were in the land of Egypt.

Obiect. 10.
The tenth Allegation. Exod. 10. 22. wee read that one of the plagues was a palpable darkenes, and so great, that for three daies together, no man either sawe an other, or rose vp from the place where he sate. And yet, v. 23. Moses is sent for, and called to come before Pharaoh. How shoulde this be, seeing no man could stirre from his place, nor haue any light to goo before him : for there was none to be had, the darkenes was so palpable, and the aire was so thicke.

Ans. I take it the word [Then] v. 24. is to be meant thus ; that Pharaoh sent for Moses after the darkenes was ended, not by candle or other light in the time of darkenes. And this answer may very well stand without further exception.

The eleventh Allegation. Judg. 26. 29. the Atheists make a mocke at the historie of Sampson, as fabulous, where it is said, that all the Philistines came together in one house, to make sport with him, and on the roose

Obiect. 11.

D i fate

sate about 3000 persons to behold him whilk he plaied, and yet there were but two pillars whereupon the whole house stood, & those also standing in the midst so neere together, that a man might reach them both with his armes. This, say they, is most absurd, and impossible.

Ans. Although the full resolution of this cauill, belongs to them that haue skill in Architecture; yet thus much may be saide in way of answer: That the house might be capable of so many persons, and they also that stood about might well see and behold Sampson. For first, the whole house was not sustained by two pillars onely, but by many more, whereof two were the principall. For in likelihood the middle part whereon the whole building was knit together, from the bottome to the toppe; beeing the weightiest of all, was supported by two master-pillars. The other which was more outward, and lesse weightie, might be vpholden by lesser proppes, which Artificers in that kinde call by the name of false-pillars. Hence it appeareth, that the two maine ones standing so nigh together, beeing shaken, the whole house together with them must needs fall. Neither will this seeme strange, that two pillars should beare vp a building of such capactie; if we doe but consider what is recorded of *Curio* the Romane, who devised the frame of a great Amphitheater, the two

Joseph. Antiq.
Iudaic. I. 5. c.
so fine.

Plin. nat. hist.
lib. 36. c. 13.

parts

parts whereof were supported onely by two hinges; and yet was so large, that it contained the whole people of Reme. Secondly, old buildings in those countries were made for the most part, with open roose. Againe, they were full of windowes on every part like ynto great gates: and that they might be the more fit for sight from aboue, they were reared vp in some sort after the manner of the Egyptian Pyramides; wider below, and narrower above towards the toppe. And by this meanes it is probable, not onely that they might containe a great companie, but that all those which stode about the sides, and vpon the roose, might very well behold what Sampson did below; specially considering that he stood in the middest of the Theater, betweene the two middle pillars.

The twelfth Allegation. Sam. 16. 19. &c. it is falle that Dauid plaied before Saul, and that Saul knew him. But chap. 17. 55. when he was to fighthe with Goliah, Saul knew him not. Here is a plaine contradiction in the Atheists judgement.

Ansf. This sort of men doe still bewray their grosse ignorance, both in the matter and in the order of Scripture. For the word of God doth not alway set downe things, as they follow in order of time iust one after an other: but sometime it doth anticipate, putting such things in former histories, as are al-

obscure

readie done and accomplished, which regard of their cueſe should be related afterward. Sometime againe it vſeth by recapitulation to declare things as following in order of time, which doe properly belong to a former narration. An example of the latter (to omit many other that might be brought) is the text alleadged. For that part of the 16. chap. from the 19. v. to the ende, should by order of historicie follow the 17. as will easily appeare by comparing the place. And the like displacing of things ſaidē and done, is else-where to be found in the Scriptures. Which beeing conſidered, the Atheiſts ſuppoſed Contradiſtioп, falls to the ground. For Dauid was to fight with Goliah before he plaied before Saul, and though he was then not knowne, yet Saul after that time tooke better knowledge of him.

Obiectioп 10. The thirteenth Allegation is out of 1. Chron. 21. 2. where the Papist plaies the right Atheiſt, in going about to improue the originall copies. Thereſaih he) Iehoſaphat is called king of Israel, when as indeede he was king of Judah, and ſo is he called in the former booke of Chronicles. In like manner Ahaz is tearm'd king of Israel, 2. Chron. 28. 19. whereas the truth is, he was king of Judah.

Answeг. After the death of Salomon the kingdomme was deuided, and the ten tribes were called Israel, and the other two Judah and

and Benjamin did bear the name of Iudah. Now after the diuisioun, for some time the name of Israel common to both sides, was giuen to either, and both were named after it. And in this respect Ichoshaphat and Ahaz may be termed kings of Israel. Againe, the name of Israel sundrie times in Scripture, and namely in the Prophets, is taken only for the two Tribes, which bare the name of Iudah after the defection. And thus also might Ahaz haue that name giuen vnto him, though he were king of Iudah. Furthermore, the word Israel, is sometimes put for a true worshipper of God, that is, for him that is a Jew not without but within, not in the letter, but in the spirit; Rom. 2.29. Thus our Sauiour saith of Nathaniell, Joh. 14.48. Behold a true Israelite my pharisee is no guile, that is, a man of an vpright heart, that serueth God in sp[irit] and in trut[h]. And in this sense Ichoshaphat might be termed king of Israel, because he was a king and patron of all true worshippers of God. For even then the Israelites sorted themselves together, and tho godly among them came to liue vnder him in Iudah, though the distinction of the kingdomes did still remaine.

The fourteenth Allegation is out of Act. 7.16. where the Papists and Atheists alledge the Scripture to be contrary to it self, in that there it saith, Abraham bought a field of Emor, when as, Gen. 33.19. the same

Obie&c. 34.

field was bought by Iacob.

Ans. 1. Some say that there is a fault, because Abrahams name is put for Iacob. Yet not a fault of the Bible, but of them that wrote out the Bible. Neither doth this diminish the authoritie of Scripture, though the penmen did erre and slippe in writing, so long as we may finde out the truth by Scripture.

2. *Ans.* That this field was bought twise: first by Abraham, and then afterward recovered by Iacob, that he might maintaine his fathers possession.

3. *Ans.* That Abrahams name is here put for his posteritie, as Israels name is elsewhere giuen to his children, yea not onely to his children, but also to his fathers Isaack, and Abraham. For Exod. 12. 40. it is saide, *The abode of the children of Israel while they dwelt in Egypt, was 430. years,* which cannot be true; vniuersallie the abode of Abraham and Isaack be therein included. Now if the name of the successor may be giuen to his ancestors, much more may the name of the successors be giuen to the posteritie.

CHAP. III.

Of Religion.

The third Question concerning Man, as he stands in relation to God, is touching Religion, where it is demanded,

What is that Religion, that is due unto the true God?

Ans. The name Religion, is not alwaies taken in one and the same sense. For sometime it is vsed, to signifie the whole bodie of doctrine, revealed in the written word, that teacheth and prescribeth, whatsoeuer is to be beleueed or practised, as necessarie to saluation. Otherwhiles it is put for the inward vertue of the minde, where the same doctrine is beleueed, and the duties therein required, practised, and performed to the Majestie of God. And beeing thus taken, it is called by the name of *Pietie* or *Godlineffe*, in the Scripture. And in this second sense I take it in this place.

Now Religion or Pietie, hath two distinct parts. The first is, Knowledge of God; the second, the worship of God. These two are no-

D 4 notably

tably described by David, in his last will and Testament, wherein he commends vnto Salomon his sonne before all other things, the care and loue of Religion and Pietie; the summe whereof, he reduceth to these heads; the knowledge of God, & worship of God, 1. Chron. 28. 9. *And thou, Salomon my sonne, KNOWE thou the God of thy father, and SERVE him with a perfect heart, and with a willing minde.*

According to this difference of heads, are the Questions concerning Religion to be distinguished, and these are principally two. First, how God is to be knowne, and then how he is to be worshipped.

I. Question.

How God is to be conceiued in our mindes, when we performe any seruice or worshipe vnto him?

For answer hereunto, this Ground is first to be laide, That we must not, neither can possibly know or conceive God as he is in himselfe. For God in himselfe is infinite, and therefore incomprehensible in regard of us. But we are to conceiue him so, as he hath, & doth reueale himselfe to vs in his creatures, principally in his word. The truth herof may

appeare in this one example, (to alleadge no more) when Moses desired to see the glory & Majestie of God, for a further confirmation and assurance of his calling ; answer was made him by God, that he could not see his face, but he shoulde see his backe parts, as he passed by him. The meaning of this answer is, that God would manifest his glorie vnto him by his effects, by which as by a glympse or imperfect representation, he might discern some part of his Majestie, so farre forth as he was able in the infirmitie of flesh and blood, to behold the same. But the perfect and full sight thereof, no creature was euer able to attain vnto, it beeing reserved for the life to come ; when (& not before,) they shall see him as he is in himselfe face to face.

This Ground beeing laid, the full answer to the Question I propound in fourne rules.

I. Rule. When we are to pray, or to worship God, we must not conceive him, in the forme of any earthly or heavenly, Bodily, or spirituall creature whatsoeuer : for thus not to conceive him, is a degree of conceiving him aright.

II. Rule. God must be conceived of vs, not by his nature, but by his attributes, & works. By his attributes, as that he is infinite in mercie, justice, goodness, power, &c. By his works, of creation, and gouernement of the world, of redemption, &c. Thus the Lord revealed himselfe to Moses, Exod. 6. 24. *In A M habem*

Sent me unto you: that is, one which hath his being in himselfe, and of himself, that gives being to all creatures by creation, and continues the same by his prouidence: one that gives a beeing and accomplishment, to all his mercifull promises. When the Lord appeared to Moses, he shewed not his face unto him, but passed by him with a voice, The Lord, the Lord, strong, mercifull, and gracious, long suffering, and plenteous in goodness and truth. In which place, the Lord proclaims his name, by his attributes. So in the prophetic of Ieremie; I am he that createth mercy, judgement, and justice in the Land. The same, Daniel confesseth in his praier, when he saith, O Lord God, which art great and fearfull, keeping covenant and mercie toward them that loue thee, and keepe thy commandements. And lastly, the author to the Hebrewes, He that comes to God, must believe that God is, and that he is a rewarder of them that seek him.

Exod. 34.6.

Ier.9.24.

Dan.9.4.

Heb.11.6.

III. Rule. God must not be conceiued absolutely, that is, out of the Trinitie: but as he subsisteth in the person of the Father, Sonne, and the Holy Ghost, so he must be knowne and conceiued of vs. The auncient rule of the Church is, that the Virgine must be worshipped in Trinitie, and the Trinitie in Vnitie.

By this doe the Protestant Churches, differ from all other assemblies of worshippers. The Turke conceiuers and worships a God, creator of heauen and earth, but an abstracted

ted God, which is neither Father, Sonne, nor Holy Ghost. The Jew worshippeth God; but out of Christ, and therefore a feigned and Idol God. The Papist in word acknowledgeth and so worshippeth God, but indeede makes God an Idol, because he worships him not in a true but in a feigned Christ, that sits at the right hand of the father in heaven, and is also in the hands of every Massie-priest, after the words of consecration. But the Protestant knowes God as he will be knowne, and consequently worships him as he will be worshipped, in Father, Sonne, and Holy Ghost.

IV. Rule. When we dicet our prakers, or any worship to any one person, we must include the rest in the same worship; yea further, we must retaine in mind the distinction and order of all the three persons, without severing or sundring them: for so they are named, and propounded in the Scriptures. The reason is, because as they are not severed, but conioyned in nature, so they neither are, nor must be severed, but conioyned in worship. For example the man that prays to God the father for the forgiuenes of his sins, must aske it of him for the merit of the Sonne, and by the assurance of the Holy Ghost. Againe, he that prays for remission of his sinnes, to God the Son, must pray that he would procure the Father to graunt his pardon, and withall assure it by his spirit. He also that prays for the same to God the Holy Ghost,

Mat. 23.19.
Joh. 5.7.

Ghost, must pray that he would affuse unto him the remissio[n] of his sinnes, from the Father, by, and for the merit of the Sonne.

How God is to be worshipped and served?



POr she full answer hereof, we
must remember that the wor-
ship of God is two-fold; In-
ward, or Outward. Inward is
the worship of the mind, the
heart, the conscience, will, and
affections: for man by all these, joynly and
seuerally performeth worship and seruice to
his Creator. The Outward is that worshippē
whereby the inward is testified outwardly in
the speech and actions. The former of these
two, is the spirituall worship of the inward
man, and the very ground and foundation
of all true worship of God: for God is a spi-
rit, and therefore must be worshipped in spi-
rit, that is, in the minde, conscience, will,
and affections. Indeede all the worshippē of
God

God is spirituall, even that which we call outward; yet not of it selfe, but by vertue of the inward, from which it proceedeth. M

Sect. 1.

The heads of Inward Worshipp are two. Adoration.
Adoration of God, and Cleaving to God. For as they are two different actions of the heart, so they may fitly be termed two distinct parts of Gods worship. This distinction is in some part propounded by Moses, where he exhorteth the Israelites, to feare to behold their God, to adore him, to cleave unto him, and to fweare by his Name. Deut. 10. 20.

Adoration, is that part of Gods worship, whereby a man, vpon a vile and base estimation of himselfe, as beeing but dust and ashes, submis and subiects his soule to the glorie and Maiestie of God.

This hath two principall grounds in the heart, which if they be wanting, there can be no true worship of God. The first is, Abnegation or deniall of our selfes, when we esteem our selfes to be meere nothing. The second is Exaltation, or Advancemet of Gods Maiestie, above all the things in the world. Examples of these we haue many in the Scriptures, as of Abraham, who called God his Lord, & himselfe dust and ashes; of the Angels, whome in a vision the Prophet sawe standyng before God, with one wing couering their feete, which signified the abasing of them-

Gen. 13.7.

Eze. 6.2.

themselves; and with another couering their faces, which betokened their adoration of the Maiestie of God. Of Daniel, when he confesseth, *To thee, O Lord, belongeth righteousness is selfe, but to us shame and confusion of face.* Lastly, of the woman of Canaan, who calleth Christes Lord, and her selfe, a dogge.

Dan.9.7.
Matth.15.27.

Now in Adoration, there are foure Vertues; Feare, Obedience, Patience, Thankefullenesse.

Feare, is a great part of the worshippe of God, which I prooue by two places laid together. Isa. 39. 13. Matth. 15.8,9. wherein Feare and Worshippe, are taken for one and the same thing: for that which Esay calls *Feare*, Matthew calls *Worship*. Now in this Feare, there be two things that serue to distinguish it from all other feares.

Rom 13.7.
Matth.10.18.

First, it is absolute: for by it God is exaltered absolutely. Saint Paul exhorteth to yeilde, tribute, feare, and honour to the Magistrate, not for himselfe, but for God, whose minister he is. And our Sauiour saith, *Feare ye not them whiche kill the bodie, and are not able to kill the soule, but rather feare him whiche is able to destroy both soule and bodie in hell.* As if he should say, I allow and command you to feare men, onely for God, who hath set them ouer you, but feare God for himselfe.

Secondly, it makes a man, first of all, to feare the offence of God, and then the punishment

nishment and judgement. For it is not a feare of the offence alone , but of the offence and punishment together , and of the offence in the first place: Mal. 1. 6. If I be a Lord, where is my feare ? And where it is saide in Matthew , but rather feare him that is able to cast bodie and soule into hell fire ; there is commanded a feare of God,in regard of his anger. We feare the sword of man , and that lawfully ; why then may we not feare the punishment of God ? If it be said, this is a servile feare, to feare the punishment , and agrees not to Gods children : I answer, slauish feare is, when a man onely fears the punishment , and not the offence of God , or at least the punishment more then the offence.

The second vertue of Adoration , is Inward Obedience of the hidden man of the heart. The Lord preferrettes this obedience before all sacrifice, 1. Sam. 15. 23. This standeth in two things. First, in yeelding subiection of the Conscience to the commaundements, threatenings, and promises of God , so as we are willing, that it should become bound vnto them. Secondly , when the rest of the powers of the soule, in their place and time, performe obedience vnto God . And by this meanes doe we bring into captiuitie, euery thought vnto the obedience of Christ , as Paul speaketh, 2. Cor. 10. 5.

The third vertue of Adoration , is Patience; which is, when a man in his afflictions , submitteth

Math. 10. 28.

Rom. 13. 4.

mitteth his will to the will of God, and quieteth his heart therein, because God sendeth afflictions. This was Davids counsell, *Be silent before the Lord, and alwayes wait vpon his pleasure.* And his practise, when in trouble he resigned himselfe into the hands of God, and said, *Lord, if I please thee not, see I am here, doe with me as seemeth good in thine eyes.* This patience is a part of Gods worship, because it is a kind of obedience.

Psal. 37.7.

2 Sam. 15.18.

The fourth vertue of Adoration, is Thankfulness to God, which shewes it selfe in two things. First, in an acknowledgement of the heart, that our selues and whatsoeuer we haue, is Gods, and proceedeth from his blessing alone. Secondly, in a consecration of our bodies, soules, liues, callings, and labours to the honour and seruice of God. Thus much of the first head of Inward worship, or the first action of the heart, standing in Adoration.

Cleasing vs
God.**Sect. 2.**

The second Action of the heart in Inward worship, or the second part thereof, is Cleaung vnto God. Now we cleave vnto God by fioure things: by Faith, Hope, Loue, and inward Invocation.

By Faith, I meane true iustifying faith, whereby we rest vpon Gods mercie for the forgiuenes of our sinnes, and life everlasting; and vpon his prouidence, for the things of

this

this life. Thus Abraham, being strengthned in this faith, and relying by it vpon Gods promises made vnto him, gaue glory vnto God, Rom. 4. 20. This Saving faith, is the verry roote, and beginning of all true worship. For Loue, which is the fulfilling of the Law, must come from it, 1. Tim. 1. 5.

The scond is Hope, which followes and depends vpon faith: and it is that grace of God, whereby with patience we waite the Lords leisure, for the performance of his promises, especially touching redemption, and life eternall. If we hope (saith Paul) for that we haue not, we doe wth patience expect it, Rom. 8. 5.

The third, is Loue of God; which hath two effects in the heart. First, it makes the heart to cleave vnto God, and to be well pleased with him simply for himselfe. In this manner God the father louing Christ, testifieth that he was well pleased in him, Matt. 3. 17. Secondly, it moues the heart to seeke by all meanes possible, to haue true fellowship with God in Christ. This the Church notably expresseth in the Canticles.

The fourth, is Inward praier, or Inuocation of the heart; and it is nothing els, but the lifting vp of the heart vnto God, according to his will, by desires and grones unspeakable. Or, it is a worke of the heart, whereby it flies vnto God for helpe in distresse, & makes him a rocke of defence. When the children

of Israel were afflicted, *They remembred that God was their strength, and the most high God their redeemer*, Psal. 78. 35. Of this kind of prayer *Paul speakes*, when he saith, *pray continually*, 1. Thessl. 5. 17. For solemn prayer conceived, and uttered in forme of words, cannot alwaies be vsed: but we are to lift vp our hearts vnto God, vpon every occasion, that by inward and holy motions and affections, they may be (as it were) knitte vnto him.

Now to conclude this point touching Inward worship, we must remember that it alone is properly, simply, and of it selfe, the worship of God: and the Outward is not simply the worship of God, but onely so farre forth as it is quickened by the Inward, and grounded vpon it. For God is a spirit, and therefore the true worship that is done vnto him, must be performed in spirit and truth, Ioh.4.24.

CHAP. VI.

*Of the outward worship of God, and the
first head thereof,
Prayer.*



Hus much of the inward worship of God. The Outward is that, which is performed by the bodie externally, either in word or deede. To this belong many particulars, which I will reduce to eight severall beades.

I. Prayer.

II. The hearing of the word preached.

III. The vse of the Sacraments.

IV. Outward Adoration.

V. Confession.

VI. An Oath.

VII. Vowes.

VIII. Fasting.

Touching Praier conceined and uttered by the voice, there are many Questions of Conscience; the principall whereof are foure.

I. Question.

How shall a man make a lawfull and acceptable praier to God?

Ans. The word of God requires many

Lawfull Prai-
er.

E 2 con-

conditions in making praier to God: they may all be brought to three heads . Some of them goe before the making of praier, some are to be performed in the act of praier, some after praier is ended.

Conditions
before praier.

Sect. I.

Conditions to be obserued before praier, are three.

First, he that would make such a praier as God may be pleased to heare , must repent. Esa.1.15. God would not heare the prayers of the Iewes, because their *hands were full of blood*: that is, because they had not repented of their oppression and crueltie. Ioh.9.31. *God heares not sinners*: that is, such as liue and lie in their sinnes, and turne not vnto God by true repentance. 1.Ioh.3. 22. *By this we know that God heares our praiers, if we keepe his commandments*. I adde further , that the man which hath before-time repented, must againe renew his repentance, if he desire that his praiers should be accepted. For the very particular sinnes of men, whereinto they fall after their repentance, doe hinder the course of their praiers , from hauing accessse vnto God , if they be not repented of. And for this cause, the worthie men of God the Prophets in the old Testament , doe vsually in the beginning of their praiers , still humble themselues, and confess their sinnes ; as we may see in the example of Daniell, chap.9.v.

5,6,

5,6,&c.and of Ezra, chap.9.v.6.&c.

Secondly, before a man make a praier, he must first(if neede require)be reconciled vnto his brother. *If thou bring thy gift to the altar, and there remembreſt that thy brother hath ought againſt thee, leave there thine offering, and gue thy way, firſt be reconciled to thy brother, & then come & offer thy gift, Matt.11.23. When ye ſhall ſtand and pray, forgive, if ye haue any thing againſt any man, &c. Mark.11.25.*

Thirdly, he that is to pray muſt prepare himſelfe in heart and mind, as one that is to ſpeak familiarly with God.

In this preparation, foure things are required. Firſt, the mind is to be emptied of all carnall & worldly thoughts. Secondly, there muſt be in the minde, a conſideration of the things to be asked. Thirdly, a lifting vp of the heart vnto the Lord, Psal. 25.1. Fourthly, the heart muſt be touched, with a reuerence of the Maiestie of God, to whome we pray, Eccl. 5.1. *Be not rash with thy mouth, nor let thy heart be hasty to utter a thing before God. For the neglect herof, the Lord threatneth to bring a iudgement vpon the Israelits, Eſay. 29.13.14.*

Sect. 2.

The ſecond ſort of Conditions, are thoſe that are required in praier, and they are in number eight.

Conditions in
prayer.

I. Euery petition muſt proceede from a lively ſenſe, and feeling of our owne wants,

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and of our spirituall pouertie. For without this, no praier can be earnest and heartie; and consequently become acceptable vnto God. For example, when we pray that Gods name may be hallowed, we must in making that petition, haue in our hearts a sense of the corruption of our nature, whereby we are prone to dishonour the name of God.

II. Our praier must proceede from an earnest desire of that grace which we want: and this desire is indeede praier it selfe. Moses vttering neuer a word, but groaning in the spirit vnto God, in the behalfe of the Israelites, is said, *to cry unto the Lord, Exod. 14. 15. We know not (saith Paul) what to pray as we ought, but the Spirit it selfe maketh request for us with sighs, that cannot be expressed. Rom. 8. 26.*

III. The petition must proceede from sauing and true iustifying faith. The reason is, because without that faith, it is impossible that either our persons, or our praiers, or any other action we doe, should please God, *Heb. 11. 6.*

IV. Euery petition must be grounded vp-on the word of God, and not framed according to the carnall conceit and fansie of mans braine. *And this is the assurance that we haue in him, that if we aske anything ACCORDING TO HIS WILL, he heareth vs. 1. Ioh. 5. 14.* Now we haue a double ground of our praier in Gods word; a commandement to make the praier, either generall or

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particular; and a promise that our requests
shalbe granted.

Here we must remeber two rules. First,
Things to be asked are either spirituall, or
temporall. Spirituall are such, as concerne
God; whereof some are more necessarie to
saluation, as remission of sinnes, faith, repen-
tance, and such like: some are lesse necessarie,
as hope, joy in the feeling of Gods mercie in
distresse, &c. Temporall things are such, as
belong to this life, as meate, drinke, clothing,
preferment, and such like.

Now touching things spirituall, that are
more necessarie to saluation, we are to pray
for them absolutely, without any exception
or condition. But for things lesse necessary to
saluation, and for temporall blessings, we
must aske them at gods hand with this con-
dition; if it be his will and pleasure, and so
farre forth, as he in his wisedome shall iudge
to be most expedient for vs. Herein we must
follow the example of Christ, who in his a-
gonie praied to his fathe to take that cuppe
from him, yet with this condition, *Not my
will, but thy will be done*. The reason is this:
Looke how far forth God commandes vs to
aske, and promiseth that we shall receiuē, so
far forth are we warranted to aske, and may
hope to receiuē Now God commandes vs to
aske, and promiseth vs the first sort of spiritu-
all things, freely and simply, without any
condition or exception. But the other sort of

spirituall things, that are lesse necessary, and temporall blessings, he promiseth vs with condition; and therefore in like sort ought we to aske them.

The second rule is: We must not in our prayer; bind God to any circumstances of time, place, or measure of that grace or benefit, which we aske.

V. Our praiers being thus framed, (as hath beeene said) are to be presented and offered to God alone, and to none but him. For first, none els can heare all men, in all places, at all times; and helpe all men, in all places, and at all times, but onely he. Againe, the spirit of God makes vs to pray, and in prayer to call him *Abba*, father. Furthermore, all praier must be grounded vpon the word; wherein we haue not the least warrant, either exprefſely ſet downe, or by conſequēt imp̄lyed, to preferre our futes and requests to any of the creatures.

VI. Praier is to be presented to God, in the name, merit, and mediation of Christ alone. For we our ſelues are not worthy of any thing, but shame, and conuision. Therefore we cannot pray in our owne names, but muſt pray onely in the name of Christ. Our praiers are our ſacrifices, and Christ alone is that Altar, whereon we muſt offer them to God the father. For this Altar muſt ſanctifie them, before they can be a ſacrifice of a ſweete ſinelling ſauour vnto God. Hence it

is, that not onely our petitions, but all other things, as *Paul* wisheth, are to be done in the name of the Lord Iesus, Coloss. 3.17. And Christ himselfe faith, *Whatisouer you ask the Father in my name, he will give it you*, Ioh. 16.

23.

VII. There must be in praier, Instancie and Perseuerance. The heart must be instant, not onely in the act of praier; but afterwards, till the thing asked, be granted. This instancie, is commended vnto vs in the parable of the widdow, and the vnrighteous iudge, Luk. 18.1. Herevnto the Prophet exhorteth, when he faith, -- *kēpe not silence, and give the Lord no rest, &c.* Isa. 62.7. And S. Paul in like manner wisheth the Romanes, *to strive with him by prayers to God for him*, Rom. 15.30.

VIII. Euery true praier, must haue in it some thanksgiving vnto God for his benefits. In all things let your requests be shewed vnto God, in praier and supplication, with giuing of thanks, Phil. 4.6. Christ himself, gaue direction touching this, in that forme of prayer which he taught his Disciples, *For thine is the kingdome, power and glorie.*

Sect. 3.

The third sort of Conditions, are those which are required after prayer; and they are specially two.

The first is, a particular faith, whereby he that praiereth, must be assured that his particu-

Conditions af-
ter praier.

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lar request shall be granted, Mark. 11. 24.
Vb. it soever ye desire when ye pray, BELEEEVE that ye shall haue it, and it shall be done unto you.
 And that he may haue this particular faith, he must first haue that whence it ariseth, namely, true iustifying faith, standing in a perfowation of his reconciliation with God.

The second is, that a man must do and practise that, which he praiest for; and he is not onely to pray for blessings, but also to vise all lawfull meanes that he can, whereby the blessings he asketh, may be obtained. For example. As thou praiest for the pardon of thy sinnes, so thou must leauue thy sinnes, and vse all good meanes, whereby the same may be mortified and crucified. And the like is to be done in all other things, which we aske of God.

Thus we haue the first Question of conscience resolued touching Praier; that then the praiere is acceptable to God, when he that prayeth obserueth, as much as in him lyeth, all these conditions before, in, and after praiere.

I.L. Question.

Of Impreca-
tions.

Whether may a man lawfully make Imprecations, that is to say, pray against his enemies?

mies? and how farre forth is it lawfull?

Sect. 1.

For answer to this, we must marke and obserue sundry distinctions, and differences.

First, we must distinguish betweene the cause, and the person that defends and main-taines the cause. The euill cause which an euil man defendeth, is to be condemned of vs; & we may alwaies, and that lawfully, pray a-gainst it; but we may not in like sort, con-demne and pray against his person.

Secondly, we must distinguish of the per-sons of our enemies; Some be priuate ene-mies, some publicke. Priuate, I call those, which be enemis of some particular men, and are against them, in regard of this or that cause or matter, and yet are not enemies of God, or of his truth. Publicke are those, which are not onely our enemies, but the enemies of God, of his kingdome, of his truth, & religi-on. Now we may not pray against priuate e-nemis; we may (as before) pray against their euill cause, but not against their persons; Mat. 5.44. *Bless them that curse you, doe good to them that hate you, and pray for them which hurt you and persecute you.* And we are com-manded to loue our enemies, as our selues.

Againe, publike enemies of God and his

his truth, are also of two sorts, either Curable or Incurable. Curable are such, as offend of ignorance, or some other humane frailtie, so as there is some hope of their conuerstion, and repenteance. We must not pray against the persons of these, but onely against their dealings and badde causes, and pray for their persons, and for their conuerstio. Thus Christ praied for those that crucified him; *Father forgive them*; and Stephē, Act. 7. for them that stoned him. Incurable are those, that sinne obstinately and of malice, so as there is no hope of their amendment and conuersion.

And further, for the better answering of this Question, we must marke another distinction. There are two sorts of men, that are to make praier vnto God. Some that haue extraordinary gifts; as the Prophets & Apostles. Now he that is an extraordinarie man, hath and must haue these two gifts; namely, first a spirit of Discerning, to discerne and iudge whether the person against whome he praies, be incurable or no: and secondly, a pure Zeale of Gods honour and glory. The extraordinarie man, that is qualified with these two gifts, may pray not onely against the cause of him, that is an enemie to God, but against his person. Thus Dauid did, especially in the 109. *Psal.* which Psalme is full of terrible curses, against his particular enemies, and typically, against *Iudas*. For he had the spirit of discerning, by which he knew

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that they were incurable enemies, and a pure zeale of the glorie of God, which made him breake out into such imprecations. So Paul praies, Gal.5.12. that they *might be cut off which troubled the Church, &c.* 2. Tim.4.14. he praies directly against the person of Alexander the coppersmith that had don him much wrong, *The Lord reward him according to his works.* Which must not seeme strange : for Paul had in that imprecation, the Spirit of prophecie, and consequently both the spirit of discerning, and of pure zeale : and therefore he might pray against him as he did.

But for Ordinarie men, such as haue nothing but ordinarie gifts, and want the spirit of discerning, and haue also a zeale mingled with choler, stomach, anger, and hatred ; they may vse no extraordinarie praier against the person of any man. All that they may doe, is to pray, that God would restraine their malice, hinder their badde practises, and turne them to his glorie, and the good of his Church. Therefore, Act.4.29. when there had beeene a Counsell holden at Ierusalem, against the Apostles Peter, and Iohn, in the first beginning of the great persecution of Christians, in the primitiue Church, it is said, that they departed from the assembly, and praied together with the rest of the Church, in this manner; *And now, O Lord, behold their threatenings, &c.* Wherein they praied not against the Councell, nor against the men that sate in

in counsell, but against their proceedings, courses, deuises, and threatnings. And their practise, may be a patterne for ordinarie men to follow. In Luk. 9.54. the Disciples asking our Sauiour Christ whether they should call for fire from heauen, to destroy his enemies, he sharply reprooueth them, for their intemperate heate against the Samaritans, and tells them, that they had not that extraordinarie Spirit, to effect such a thing, because they were but ordinary men. Ordinarie men therefore may not pray against the persons of Gods enemies. The Pope at this day is a professed enemie to Christ, and his Gospell, yet no man may pray against the person of the Pope, but onely against his state, kingdome, and regiment, which is Antichristian; whereby he sets himselfe against God, and his kingdome.

Sect. 2.

Vpon the answer to this Question, there followeth an other. Sundrie Psalmes of Dauid are Psalmes of imprecation, wherein Dauid curseth his enemies fearfully, especially in the 109. Psalme; now all these Psalmes were penned for our vse: It may therefore be demanded, how we may vse these, and such like, when we read or sing them?

Ansf. I. We must not vse them as David did, namely, as praiers against the persons of our enemies, but onely as prophecies against the

the enemies of God, wherin the punishment of incurable men, that were enemies to God and his truth, is foretold. For wee haue not, as Dauid had, an extraordinarie spirit, or a pure zeale: therefore we cannot pray as he did.

II. I answe, whereas these Imprecations were directed against particular enemies, we may vse them in some sort as praiers, but how? as generall praiers against all the incurable enemies of God, not against any particulars among the Iewes, Turkes, or Papists. As therefore we may vse these Imprecations as praiers, so we must vse them without any particular applicatiō, to the persons of any particular men.

III. Question.

What be the particular Circumstances of Prayer?

Of the Circumstances of Prayer.

Ans. There are chiefly four. I. The voice, or speech. II. The gesture. III. The place where. IV. The time when.

Sect. I.

Concerning the Voice, this Question may be moued;

Of the Voice in prayer.

Whether a voice or words are to be vseyed in prayer or no?

Ans. Praier is either Publicke, or Private.

Tunc. 3.9.

uate. In publicke prayer, a forme of words must alwaies be vsed, in a knowne, plaine, and distinct voice. The reasons are these. First, the Minister is the mouth of the whole Congregation in praier, as he is the mouth of God to the people in preaching. Now as the Minister is their mouth to God in prayer, so the people must give their assent, and approbation to his prayer, by the word, *Amen*: But there can be no professed and publicke assent, without a voice. Secondly, God is the Creator, not onely of the soule of man, but also of his body; and we blesse God, not onely with the heart, but also with the tongue: therefore the whole man must pray in publicke.

Now in priuate praier, made in priuate and secret places, by priuate persons, the Voice is profitable, but not simply necessarie. It is profitable, because it stirreth vp the affections of the heart; it serueth also to keepe the wandring minde in compasse, to expresse the affection, and to procure attention of the heart to the prayer. Yet it is not simply necessarie. For a man is not bound in conscience, to vse a forme of wordes, in all his praiers. Moses praied, he spake never a word, and yet it was a prayer: for the Lord saies vnto him, Exod. 12.15. *Why criest thou?* Anna praying in the temple, her lippes did moue onely, her voice was not heard, and yet shee is said to pray, 1.Sam. 1.13. Againe, the Spirit

Spirit is said to pray in the Elect, *with groanes that cannot be uttered*, and yet the Holy Ghost giues them the name of prayers, Rom.8, Paul biddes vs *pray continually*, which is not to be vnderstood of a continually vse of a forme of words, but of the groanes and sighes of the heart, which may be made at all times.

Out of this Question ariseth another;

Whether it be lawfull, when we pray, to read a set Forme of prayer? for some thinke that to doe so, is a sinne.

Ans. It is no sinne: but a man may lawfully, and with good conscience doe it.

Reasons. First, the Psalms of Dauid were deliuered to the Church, to be vfed and read in a set forme of wordes, and yet the most of them are praiers. Secondly, to conceiue a forme of praier, requires gifts of memorie, knowledge, vtterance, and the gifts of grace. Now euery child and seruant of God, though he haue an honest heart, yet hath he not all these gifts: and therefore in the want of them, may lawfully vse a set forme of praier; as a man that hath a weake backe, or a lame legge, may leane vpon a crutch.

It is alleadged, that set formes of praier, doe limit and binde the Holy Ghost.

Ans. If we had a perfect measure of grace, it were somewhat, but the graces of God are weake and small in vs. This is no binding of the Holy Ghost, but a helping of the spirit, which is weake iu vs, by a crutch to leane vp-

on : therefore a man may with good conscience, vpon defect of memory and vtterance, &c. vse a set forme of prayer.

Sect. 2.

Of Gesture in
prayer.

The second Circumstance, is the Gesture. Concerning which it is demanded , what kind of gesture is to be vsed in prayer ? whether kneeling, standing , sitting , or the holding vp the hands , or head to heauen , or bowing the bodie to the earth ?

Ans. God in his word hath not prescribed any particular gesture of the bodie : and therfore our consciences are not bound to any in particular. Besides that, Religion stands not properly in bodily actions, and gestures. Yet touching gesture, the word of God gives certaine generall rules to be obserued in prayer, both publicke and priuate.

In Publike praier , these rules of Gesture are prescribed. First , when publike praier is made in the congregation , our gesture must alwaies be comely, modest, & decent. Secodly , all gesture vsed publickely, must serue to expresse , as much as may be, the inward humilitie of the heart without hypocrisy. Now these kinds are manifold. Some concerne the whole bodie, as the bowing thereof, the casting of it downe vpon the ground; Some againe concerne the parts of the bodie, as lifting vp of the head, the eies, the hands, bowing the knees, &c. Touching these, the scripture

ture hath not bound vs to any particulars; but in them all, we must haue regard, that they serue alway to expresse the humilitie of our hearts before God. Thus haue the Holy men of God behaued themselues; yea, the holy Ange's standing before the Arke, doe couer their faces, in token of reuerence of the maiestie of God, Esa.6.2. Thirdly, we must in publike praier, content our selues to followe the laudable fashion, and custome of that particular Church, where we are. For, to decline from customes of particular Churches, in such cases, often causeth scisme and dissensions.

In priuate praier, done in priuate and secret places, there is more libertie. For in it we may vse any gesiture, so it be comely, and decent, and serue to expresse the inward humilitie of our hearts. An ancient writer is of opinion, that it is an vnreuerent, and vnlawfull thing, to pray sitting. But both the learned before, in, and after his time, haue iudged his opinion superstitious; specially confidering that Religion stands not in the outward gesiture of the bodie, and it skills not much what that is, so the inward humilitie of a syncte heart be expressed thereby.

Sect. 3.

The third Circumstance, is the place. Where Question is made, In what place we must pray? *Auf.* In regard of conscience, holines,

The Place of
prayer.

and religion, all places are equal, and alike in the New Testament, since the comming of Christ. The house or the field, is as holy as the Church. And if we pray in either of them, our praier is as acceptable to God, as that which is made in the Church. For now the daies are come, that were foretolde by the Prophet, wherein *a cleane offering* should be offered to God in every place, Mal. 1.11. which Paul expounds, 1.Tim. 2.8. of pure and holy praier, offered to God in every place. To this purpose, Christ saide to the woman of Samaria, Ioh. 4. 25. that *the time should come, when they should not worship in Jerusalem, or in Samaria, but the true worshippers of God, should worship him in Spirit and in truth, where soever it be.*

Yet neuerthelesse, for order, decencie, and quietnes sake, publike praier must be made in publike places; as Churches and Chappells, appointed for that vse. And priuate praier, in priuate houses, and clozets, Matth. 6.5.

Now the opiniou of the Papist is otherwaise. For he thinkes that in the New Testamēt, hallowed Churches are more holy then other places are, or can be; and doe make the praiers offered to God in them, more acceptable to him then in any other; and hereupon they teach, that priuate men must pray in Churches, and priuate praiers must be made in Churches, if they will haue them heard. For prooфе hereof, they alleadge the practise of some particular persons in the Scrip-

Scriptures. Of Anna, who praied privately in the temple, Luk.2.37. Of Dauid, who in his exile, desired greatly to haue recourse vnto the Temple. And of Daniel, who is saide to looke out at the window, toward the Temple, and pray, Dan.6.10.

Ans. These places are abused by the Popish Church. For there is great difference betweene the Temple at Ierusalem in the olde Testament, and our Churches in the New. That was built by particular commandement from God: so were not our Churches. That was a type of the very bodie, and manhood of Christ, Heb.9.11. and of his mysticall bodie, Col.2.7. Againe, the Arke in the Temple was a pledge, and signification of the Covenant, a signe of Gods presence, a pledge of his mercie, and that by his owne appointment: for it was his will there to answer his people: but the like cannot be shewed of our Churches or Chappells.

x Sam.3.

It will be saide, that the Sacrament is a signe of Gods presence, for in it God is present after a sort. *Ans.* It is true: Christ is present in the Sacrament, but when? not alwaies, but then onely when the Sacrament is administred. And the Administration beeing once ended, Christ is no more present in the Elements of bread and wine. And in the very act of celebration, he is not carnally but spiritually present.

Sect. 4.

The Time of
prayer.

The fourth Circumstance, is the Time.
Quest. What are the times, in which men
are to make prayers vnto God?

For answer to this question, it is first to be
considered, that there is a twofold manner of
praying, and consequently two kindes of
prayer. The first is, the secret and sudden
lifting vp of the heart to God, vpon the pre-
sent occasion. The second is, set or solemne
prayer. The first sort of praier, haue of auncient
times beeene called *Eiaculations*, or the
darts of the heart. And the time of this kind
of praier, is not determined, but is, and may
be vsed at any time, without exception. This
point I make plaine by these reasons.

The first is, the commandement of God,
 1. Thessl. 5. 17. *Pray without ceasing.* Eph. 6. 18.
*Pray alwaies, with all manner of prayer and sup-
plication in the Spirit, and watch thereunto with
all perseveriance---for all Saints.* In both these
places, by praier and supplications, Paul vnder-
standeth the suddē lifting vp of the heart
vnto God.

Secondly, whatsoeuer we speake, thinke,
or doe, we must doe all to the glorie of
God. Now God is glorified, when we doe
in all things, from our hearts acknowledge
his power, wisdome, justice, mercie, prouide-
nace, and goodnes. And these we doe ac-
knowledge, when we daily and howrely lift

vp

vp our hearts to him, in petition, for some blessings , and in thanksgivuing for his mercies.

Thirdly, we are subiect to innumerable infirmities, frailties, and wants, so as we can not of our selues , so much as thinke one good thought: therfore we are every day & houre, to lift vp our hearts to God, partly in praier, partly in giuing of thanks , that he would make a daily supplie by his grace.

Fourthly, Satan seekes by all meanes to ouerthrow our soules continually ; and in that regard it behoueth vs alwaies , and vpon e-
very occasion, to lift vp our hearts to God, for his mercifull protection.

Fiftly, the gift of faith must grow and increase in vs day by day. And the meanes whereby it groweth and thrueth in vs, are the exercises of faith , not seldome and rare, but daily and continually vsed. Now of all the exercises of faith, none is more excellent, then Invocation and Thanksgivuing.

The Second kinde of prayer, is set and solemnne ; when a man sets himselfe apart, to pray vnto God vsually and feruently : or, when men come reverently and solemnly together into the congregation, to call vpon the name of the Lord . The word of God appoints no set time for this kind, but leaues it to the libertie, wisdome, and discretion of men. And the ground of this Libertie is this; There is now no difference betweene time

and time, in regard of Conscience , for performing the worship of God, and the duties of religion,(the Saboth onely excepted:)but the principall and onely difference , is in regard of outward order and conueniencie, whereby one time may be thought fitter then an other, and that must be discerned by the wisdome of men. In the new Testament, the distinction of *daisies*, and *houres*, is taken away. *Paul* was afraid of the Galatians, because they made difference of *daisies*, *times*, *months*, and *yeares*, in respect of holines and religion, Gal.4.

By this doctrine , we may see what to judge of the Romaine religion, touching set times of prayer . They prescribe certaine houres , which they tearme *Canonical*; and they distinguish them in this manner. The first,they call the *Mattutine*, before the sunne rising. The second, the *Prme* , from the first houre of the day,to the third. The third from thence to the sixt houre. The fourth from the sixt to the ninth. The fift from the ninth to the twelfth,which they call the *None*. The sixt is in the euening about the Sunne-setting. The seuenth and last, is after the Sunne-setting,which they call the *Completorie*. Now in these seauen prescribed houres ; by the doctrine deliuered , I note three notable abuses.

First, in that the Popish Church binds men in Conscience to obserue them, vpon paine
of

of mortall sinne. Whereas in regard of Conscience, there is no difference of times. Secondly, they bind the Maske-priest, the Deacon, Subdeacon, and the Beneficed man onely to Canonickall houres, whereas those houres differ not from others in regard of performance of Gods worship, neither are these men more bound to pray in them then others. Thirdly, that a man may say and read his Canonickall houres this day for the morrow, and in the morning or after dinner for the whole day; wherein we may see their grosse superstition.

IV. Question touching prayer is,
How their minds are to be pacified, which are troubled by sundrie accidents, that fall out in their praiers?

These Accidents are principally three. First, when they should pray, they cannot frame or conceiue a forme of praier, as other men doe.

For remoouing of which trouble, let them remember this one thing. That the vnfained desire of the touched heart, is a praier in acceptance before God, though knowledge, memorie, and vitterance, to frame and conceiue a forme of praier in words, be wanting.

Pf. 10.

Pſ.10.17. God heares the desire of the poore , that is, of hounbled persons, and them which are in distresse. Pſal. 145.19. God will fulfill the deſire of them that feare him: he alſo will heare their cry, and will ſave them. Rom. 8. 26. We know not how to pray as we ought , but the Spirit of God , that is, the ſpirit of adoption, makeſt requeſt for us by groanes and ſighes, which cannot be vitered. Where we may obſerue, that the prayer of the Holy Ghost which muſt needes be an excellent praier , is made by groanes which cannot be vitered in words.

The ſecond Accident is, that they finde themſelues full of heauiness and deadnes of ſpirit, and their mindes full of by-thoughts, and wandring imaginations.

This trouble may be remoued vpon this ground; that the defects of our praier ſhall neuer condenne vs, if we be heartily diſpleased with our ſelues for the ſame; and by praier and other good meaneſ, doe ſtrugge and ſtrive againſt them. Rom.8.1. *There is no condenmation to them that be in Christ.* In which place it is not ſaid, *They doe nothing worthy of condenmation;* but thus, *There is no condenmation to them being in Christ,* though they deſerve it neuer ſo much.

The third accident is, that though they pray, they receiuē not the fruit of their praiers. For the remoueall of this diſtreſſe, we may conſider these fourē things.

I. The man that is thus troubled, is to examine

examine himselfe, whether he hath made his praier to God aright or no? For if he pray amisse, he may pray long, and never be heard. Our Sauiour would not grant the requests of the sons of Zebedeus; because they asked they knew not what, Mat. 20. 22. Jam. 4. 3. *Ye ask & receive not, because ye ask amisse,* that ye might consume it on your lusts. Paul praied three times, and had the repulse, because he asked things inconuenient for him to receiue: therefore answer was made, *My grace is sufficient for thee,* 2. Cor. 12. The man therefore that would make a praier aright, must haue respect vnto the matter and forme thereof, as also to the disposition of his owne heart. If he faile in any of these, then God wil not heare; or if he doth, he heares in justice.

II. Though men make lawfull praiers vnto God, & aske things that are to be asked, and which God will grant, yet God will sometime deferre the accomplishment of their praiers, and not give eare vnto them at the first. Dauid praied night and day, and yet was not heard, Psalm. 22. 2. Againe, *his gies failed, his breast was drye, while he waited for his God by praier,* Psal. 69. 3. The Angel Gabriel said to Zacharie, Luk. 1. 13. *Thy praier is heard.* Now in all likelyhood, that prayer of Zacharie was made long before, evn in his youth, yet it was not granted him till he was olde.

The

The Lord deferretes the graunt of our requests vpon good reason. For hereby he stirreth vp the dulnes of our hearts, and quickeneth our faith and hope. Againe, he makes vs when we enjoy the blessings desired, to haue them in higher estimation , and to be more thankfull vnto him ; yea in the want thereof, to striue the more earnestly with him by praier for them. The woman of Canaan, was repulsed and called a dogge, by our Sauiour Christ, not for that he intended to reiect her praier, but to stirre vp her faith, to make her more earnest in asking; as also more thankefull for the benefit , when shée had received it.

III. The Lord vseth to graunt our petitions,two manner of waies. First, by giuing the very thing we aske. Secondly, by giuing something answerable thereto, whē he granteth not the thing it selfe. Thus *Christ was heard in that, which he feared*, Hebr. 5. 7. He prayed to be deliuered from that cup, which notwithstanding he dranke of : How then was he heard? Though he had not that which he asked , yet God graunted him the thing which was proportionable to his request, namely, strength and power, whereby he was inable to ouercome the woefull pangs of that death.

IV. We must thinke this sufficient , that we can, and doe pray vnto God , though we neuer haue any request , in this world graunted

ted. For by whose grace haue we alwaies continued in praier, but by the gift and grace of God? Paul in the like case, was answereed by God, *My grace is sufficient for thee:* that is, thine infirmitie shall not be remoued; content thy selfe in this, that thou art in my fauour, and hast receiuied my grace, by which thou doest withstand this Temptation. To this purpose S. Iohn saith, *If we know that he heareth us, whatsoever we ask, we know that we have the petitions graunted which we desired of him.* 1.Ioh.5.15. His meaning is, if we can perceiue, and discerne that God listneth to our praiers; hereby we may assure our selues that he grants our requests. Now by this we may perceiue that he doth listen, and give eare to vs, because the grace whereby we pray, is from him alone,

CHAP. VII.

*Of the second bend of Gods worship,
the hearing of the word
preached.*



Hus much touching the first head of Outward worshipe, namely, Prayer. Now follow the next, which is the Hearing of the word preached.

The Questions concerning this point, are of two sorts. Some concerne the Preachers of the word, and some the Hearers. The first sort I omit, and referre them to a more proper place.

For the second sort, concerning Hearers, one Question may be moued;

How any man may profitably, to his owne comfort and saluation, heare the word of God?

The necessitie of this Question appeares, by that speciall Caueat, given by our Sauour Christ, Luk.8.18. *Take heed how ye heare.*

Ans. To the profitable hearing of Gods word, three things are required; Preparation,

on before we heare , a Right disposition in hearing , and Duties to be practised afterward.

I. In Preparation , sundrie Rules of direction are to be obserued.

First Rule. *We must be swift to heare*, Iam. 1. 19. And this we shall doe , by disburdening our selues of all impediments , which may hinder the effectuall hearing of the word. These Impediments are especially three ; all which are named by the Apostle James , together with their severall remedies.

The first is , Presumption ; when the hearer presumes of his wisdome , knowledge , and abilitie to teach , (if neede were) his teachers. The remedie hereof is , *to be slave to speake*: that is , not to presume of our owne gifts , thinking our selues better able to teach others , then to be taught by them. For so the Apostle afterwardes expoundes himselfe , when he saith , *My brethren, be not many masters*, Iam. 3. 1. let not priuate persons take vpon them to become instructers of other men ; but as Paul saith , 1. Cor. 3. 18. *If any man among you seeme to be wise, let him be a foole* , that he may be wise : that is , let him be willing to learne , euen of his inferiours. And in this regard , let him follow the practise of Naaman , who submitted himselfe to the aduise and counsell of his maide.

The second Impediment is , *troubled affections* , specially rash anger , either against the
Tea-

Teacher, or others. The remedie of this also is laid downe, in the place before alledged, *Be slow to wrath*, v. 19. The third is, superfluite of malitiousnes, that is, the abundance of euill corruptions and sinnes, which hearers shall by experience find in their owne hearts and liues. This Impediment hath many branches, principally three. 1. Hardnes of heart, noted by the stonie ground, in the parable of the sower, Matth. 13. 20. 2. The Cares of the world, signified by the thornie ground, v. 22. 3. The itching eare, 2. Tim. 4. 3. when a man will heare no other doctrine, but that which is suitable to his corrupt nature; not beeing willing to frame his heart to the word, but to haue the word framed to his wicked heart.

The remedies of this Impediment, are these. First, every hearer of the word, must *lay apart all superfluite of malitiousnes*, that is, cut off, as much as in him lieth, all corruptions both of heart and life. Hence it is, that God speaketh thus to the wicked man, Psal. 50.16. *What hast thou to doe, to take my word in thy mouth, seeing thou hatest to be reformed, and hast cast my wordes behinde thee?* To this purpose, the Prophet Ieremie exhorteth the Iewes, to be *circumcised to the Lord, and to take away the foreskinnes of their hearts*, &c. Ier. 4. 4. And Moses by Gods commandement, was to *sanctifie the people three daies before they came to heare the Law deliuered by him*.

himselfe in Mount Sinai, Exod. 19, 11. Again, every man will and ought to haue a care , to prepare himselfe more or lesse, to the recei-
ving of the Lords Supper : which dutie is as
well to be performed , before the hearing of
the word , considering that in substance it
differeth not from the Sacraments, they bee-
ing the visiblē , and preaching the audible
voice of God . Secondly, every hearter must
receive the word with meekenes , that is , with
quietnes subiect himselfe to the word of
God in all things. Esa. 57. 15. *I dwelleth with him,*
that is of an humble spirit , to reneweth the spirit of
the humble , &c.

The second Rule of Preparation. Wee
must lift vp our hearts in prier to God , that
he would glie vs the Hearing eare. This hear-
ing eare, is a gift of God, enabling the heart,
when it heareth, to conceiue and vnderstand
the doctrine taught; and to yeeld obedience
thereunto.

The third Rule . The hearter must in hear-
ing , set himselfe in the presence of God:
Now therefore (saith Cornelius to Peter, Act. 10.
33.) *are we all here present before God, to heare*
all things commanded thee of God. The reason is,
because God is alwaies in the congregation
where the word is preached.

II. The second thing required to profit-
able hearing is a right disposition. Wherin two
rules are to be obserued.

First, when the word of God is in delite-

G t rmg,

ring, euery hearer must heare with iudgement. But some will say, many preachers bewray faules and infirmities in their preaching. To this Paul answereth notwithstanding, *Despise not propheetie; 2. Theſſ. 5. 20.* Yea but what if they deliuere vnruthes? Paul answeres againe, in the next verſe, *Try all things, & keep that which is good:* and Saint Iohn to the like purpose, *1. Ioh. 4. 1. Beleue not euery ſpirit, but try the ſpirits whether they be of God.*

Here by the way, we muſt remember one caueat. There be three kindes of iudgement. The firſt is priuate, wherby euery priuate perſo may iudge of the doctrine which is taught: For he muſt not heare, hand ouer-head, but iudge of that which he heareth. Of this Saint Paul speaks to the Corinthians, *Judge ye what I ſay. 1. Cor. 10. 5.* The ſecond is, the iudgement of the Prophet or minister: And this is a ſurer kind of iudgement then the former, proceeding from a greater meaſure of Gods grace. The third is the iudgement of the Holy Ghost in scripture; and this is ſoueraigne and absolute. For the Holy Ghost iudgeth all, and is iudged of none. These three kinds of iudgement are ſet in this order. The firſt depends vpon the ſecond, the ſecond vpon the third, and the third is absolute and iudged of none.

Vpon this caueat, two things doe follow; First, that a priuate hearer, though he may iudge of doctrine deliuere, yet he may not censure

censure the Teacher, or his ministrie. Ministers are to be judged; but their spirit is not subiect to every priuate man; but to the prophets. For the spirit of the prophet, that is the doctrine which the prophets bring, beeing inspired by the Holy Ghost, is subiect to the Prophets, 1. Cor. 14. 32. Secondly, a priuate man, is not to publish or broach any point of doctrine, but that which is plainly propounded in the word, and taught by the ministers thereof. This is a necessarie rule; and the want of obseruation thereof, is the cause of many scisms and heresies in the Church. The Lord commands the people, Mal. 2. 7. to require the law at the mouth of the priest in all maine points of faith and manners.

The second Rule to be obserued in hearing. Every hearer must haue care that the word of God, be rooted, and grounded in his heart, like good seede, in good ground: which Saint Iames expresteth, Jam. 1. 21. *Receiue with meeknesse the ingrafted word.* Here generally it is to be remembred, that not onely ignorant people, but even the most learned, ought to be hearers of the word preached. For the preaching thereof serues not onely for the increasing of knowledge, but also for the reformation of the affection, which may be inordinate, where knowledge doth abound.

Now for the rooting of the word of God in our hearts, sundry things are required.

First, a true & right vnderstanding thereof.
 Secondly, it must be mingled with faith,
 Heb. 4. 1. For the word is as wine, or water of
 life: our faith is the sugar that sweetneth it,
 and giues it a pleasant relish. The word ther-
 fore must be tempered, and mixed with our
 faith, that it may become profitable vnto vs.
 Now in this mixture, there is required a dou-
 ble faith: the first generall, whereby we be-
 lieue the doctrine deliuere to be true, so as
 we never call the same into question; *Our
 Gospell to you* (faith Paul) *was in much assurance,*
 1. Thess. 1. 5. The second speciaall, whereby
 we apply the word preached vnto our selues,
 for the humbling and comforting of our
 hearts.

Thirdly, we must labour to be affected
 with the word. Thus Iosiah his heart is said
 to melt at the reading of the law, 2. Chro. 34.
 27. And the people reioyced greatly, because
 they vnderstood the word which the Levites
 had taught them. Neh. 8. 12. The hearts of
 the two disciples that went to Emmaus, bur-
 ned within them when Christ opened vnto
 them the scriptures, Luc. 24. 32. And the
 Iewes at Peters sermo, were pricked in their
 hearts, and said, *Men, and brethren, what shall
 we do?* Act. 2. 37.

Fourthly, the word of God must dwell
 plenteously in vs, Coll. 3. 16. This it doth
 when it rules, and beares the greatest sway in
 the heart, and is not oueruled by any corrupt
 affe-

affection.

III. The duties to be performed after hearing, are these.

First, the doctrine deliuered, must be treasured vp in the heart, and practised in life, Psal. 119. 11. *I have hidde thy word in my heart, that I mighte not sinne agaist thee.*

Secondly, a man must meditate on the word which he hath heard, with lifting vp of his heart vnto God. The beasts that were cloven footed, and chewed the cudde, were fittest both for meate vnto man, and for sacrifice to God, Levit. 11. It was the olde & auncient opinion of the Church, that this chewing the cudde, signified holy meditations. And he that heares the word, must doe as the beast doth fetch vp the meate out of his bellie againe, and chewe it ouer a new. The man that doth so, is the fittest for the Lords vse.

Thirdly, he must haue experience of the word of God in himselfe. Psal. 34. 8. *Tast and see how gracious the Lord is.*

Fourthly, he is to examine himselfe after he hath heard the word. Thus Dauid saith of himselfe, Psal. 119. 59. *I haue considered my waies, and turned my feete vnto thy testimo- nies.*

Fiftly, he must be obedient vnto it, and testifie his obediēce, though not at all times, yet whensoever occasion is offered. Jam. 1. 22. *Be ye doers of the word, and not hearers onely,*

ly, deceasing your owne selues

II. Question touching hearers is,

How are they to be comforted, who after long hearing of the word, either profit very little, or not at all?

For resolution of this Question, the Causes of not profiting, are distinctly to be considered. And they are of two sorts.

The first sort of Causes, are the sinnes of the hearers. And that sinnes are the causes of not profiting, it will appeare by this signe; if the memorie, vnderstanding, and other parts of the minde in common matters, be strong and pregnant, but dull and weake in apprehending, and retaining the doctrine taught. Now these sinnes are principally two.

First, *Hardnes of heart*, when a man is not inwardly moued and affected with the word preached, but remaines in the same state he was before. This is set forth by the hard ground, that is by the high way side, & by the stony ground, Math. 13.4.5. And such is the heart that is not moued nor affected either with ioy, sorrow, feare, or consolation. The hardnes of heart ariseth from a custome in sinning and from the deceitfulness of sinne, Heb. 3.13.

Secondly,

Secondly, *worldly Cares*, that is, a heart possessed with desire of profits, pleasures, honours, preferments, and such like; which be stonnes that choake the seede of the word, and suffer it not to grow and fructifie: yea that fill the heart full of wandering imaginations, which steale away the mind from attending to the word preached. Those that are thus hindred from profiting, are rather to be reprooued, then comforted: for that the cause of their *non-proficience*, is in, and from themselves. They are therefore to vse all good meanes for the remoueall of their sins, that of hard hearted and carnall, they may become good and profitable hearers of the word. *The meanes are these.*

First, they must labour to be touched in heart, with sense and feeling, of their spirittuall pouertie, and want of Gods fauour and mercie in the pardon of their sinnes. The treason is giuen of Dauid, Psal. 25.9. *The Lord teacheth the humble his waies.* And by Marie in her song, Luk. 1.35. *He hath filled the hungrie with good things, and the rich he hath sent empie away.* The second meanes is, to heare the word of God with an honest heart, ioyned with a constant purpose of not sinning. The third, to be as carefull to bring good affections, as a good vnderstanding. For affections are the seete that carrie the heart, and Salomon biddes vs to take *beede to our seete, when we enter into the house of God*, Eccl.

4. 17. They are the very keye of knowledge and memorie; and therefore Dauid saies, *The secret of the Lord is revealed to those that fear him, and his covenant is to give them understanding*: Psal. 25. 14. And that which he saith of Feare, may be said also of other good affectiōns.

The second sort of Causes, are ordinarie and visuall defects of naturall gifts; as of capacitie, or conceipt, of memorie, and vnderstanding. For all men haue not the like gifts of nature, and therefore all men cannot reape benefit by the word preached. These wants may be discerned thus; If the mind and memorie be weake or wanting, as well in common wordly matters, as in diuine things that belong to Gods kingdome. And to this kind of men which are thus troubled for not profiting, there belongeth comfort; Yet not simply, but vpon these conditions. First, if they know the principall grounds of religion. Secondly, if they haue care to profit and increase in knowledge. Thirdly, if they liue according to the measure of their knowledge, in obedience to Gods will. These being obserued, such parties are to comfort themselves in this, that God in mercie will accept of their indeauour, forgiue their ignorance, and beare with their infirmities. This is to be seene in the example of Peter, whose faith was highly commended by Christ, when he said, *the gates of hell shalld not pre-*

preniale against it, Mat. 16.16. And yet at that very time , Peter was ignorant of many maine points of Religion , as of the death, resurrection , and ascension of Christ . And in his person, the other disciples are commended also for their faith , because they held Christ to be the Messias and Sauiour of the world, though they were ignorant of the manner of his redemptiō, thinking he should haue beeene an earthly king. Act. 1. Againe, the want of knowledge in such as haue naturall defects, may be supplied by good affectiō, if they be not wanting in an honest hart, and carefull indeauour of godly life. Thns the Church of the Iewes in the old Testamēt did farre exceede the Church of the new , in good affection, though it came farre short of it in knowledge and apprehension.

CHAP. VIII.

Of the Sacraments in generall, the receiving, and vse of them.



N the next place, follow the Questions of conscience touching the third part of Gods Outward worship, namely, the *Sacraments*; and these concerne either the administration, or the receiving of them. The Administration I will here let passe, and handle those Questions onely, that concerne the receiuing and vse thereof, both in generall and in particular.

Touching the receiuing of the *Sacraments in generall*, there is one onely Question.

Whether the Sacraments ministred by Heretickes, Idolatours, & vn/sufficient ministers, be Sacraments or no?

For answer herevnto, we are to knowe there be three sorts of men that may administer

after the Sacraments. Some are true & lawfull ministers, lawfully called by God & men to that function, keeping the right forme of the Sacrement according to the institution. Some againe, are more priuate persons, that haue no authoritie at all to administer, whome we may oppose to the former sort, as contrarie to them in this action. Others againe be admitted to stand in the roome of lawfull ministers by the acceptation & consent of men, or by custome, though corrupt; and these are in a meane betweene the two former sorts. Of the first there is no question. But the Sacramet administred by the second sort, is a meere nullite; because they haue no calling thereto, neither can they doe it of faith: forasmuch as they haue neither precept nor exâple out of the word of God. Now for the third sort, though they be not indeede lawfull Pastours; yet beeing in the place of such, by the consent, allowance, and custome of men, though corrupt; their action is of force, and the Sacraement which is administered by them, is in deede a true Sacraement: which I proue by these Reasons.

First, the preaching of the word, and administration of the Sacraments, are all one in substance. For in the one the will of God is seene, in the other heard. Now the word preached by Heretikes, is the true word of God, and may haue his effect. The Scribes and Pharisees, great Doctours of the Iewes,

were

were not all of the Tribe of Levi, but descended from other Tribes. Again, even the principall of them liued by extortion and bribery, and were wicked men, yea Heretikes and Apolettaes, deposed & excommunicated persons. And yet because they occupied the places of good teachers, and sat in the chaire of Moses, that is read the doctrine of Moses Law, Christ bids his disciples *to bear them*, Matt. xii. 3. Provided onely that they tooke heed of the leauen of their false doctrine, and wicked life. Now if the word taught by their ministry was powerfull, why may not the Sacraments ministred by the Heretiques standing in the roome of true ministers be true Sacraments? In the daies of Paul, Philip. 2.15. Some preached Christ through envy and strife; and some of good will: what was the Apostles iudgement in this case? Himselfe answereth, v. 18, *What then? yet Christ is preached all manner of ways, whether it be under a pretence, or sincerely and I therewith, yea and will say.*

Secondly, this point is plain by examples. The Levitical priests vnder the Law were Heretiques, and taught after a sort the breach of the morall law. Yea they held iustification by workes. Rom. 10.3, and yet Circumcision by them ministred, was in force; neither was the passeouer, celebrated by them, or the sacrifices which they offered, any other then the true Passeeouer and true sacrifices. Judas was a verie hypocrite, yea Christ calls him a

Dewill,

Deuill, Joh. 6. 70. and yet he preached the word at Christis commandement, and Baptized with the rest of his Disciples, Joh. 4. 1. 2.

Thirdly, the Sacrament if it be administered in the name, and by the power of Christ is the ordinance of God, beeinge received by faith, yea a true Sacrament of Christ; and the force and efficacie thereof, doth not depend vpon the worthines of the Minister, but vpon Christ. The letters or cippitle sent from one man to another, are authenticall, and serue fully to expresse the mind of the author though the messenger or carrier be a wicked or a naughtie man. And in like manner, the fynes of any man that stands in the Roome of a lawfull minister, doth not nullifie the Sacrament, and therefore not heresie or vsufficiencie. S. Cyprian who liued 300. yeares after Christ, was of this opinion, that Sacraments administered by Heretickes, were no Sacraments. But the Churches of Africa in those times concluded the contrarie against him, according to the doctrine that hath beene deliuered.

The vse. I. By this doctrine they are iustly to be blamed, who would have their children rebaptized, which were before baptizied by Popish priests; because the Sacrament, though administred by a Papist, if he stand in the roome of a true Pastour, & keep the forme thereof, is a true Sacrament. II. Others by this doctrine come to be reprooved,

ued, that refuse to receive the Sacraments at the hands of unpreaching ministers. For though the minister be unsufficient, & preach not, yet if he be called by the Church, he hath the place of a lawfull Pastour, his administration is warrantable, and the Sacrament by him administered a true Sacrament.

If it be said, that then the true Sacraments may be out of the true Church, as in the Church of Rome at this day; because Hereticks and such like Ministers are not of the Church. I answer, that there is in the church of Rome, the hidden Church of God, and the Sacraments are there used, not for the Romish Church, but for the hidden Church which is in the midst of Papacie: like as the lanterne beareth light not for it selfe, but for the passengers: yet hence it followeth not, that we should communicate with Idolaters, Hereticks, and wicked persons.

And so much of the Administration of the Sacraments in generall. I come now to the Particular Sacraments.

CHAP. IX.

Of Baptisme.

He first Sacrement in order, is Baptisme. And the Questions touching it Reduce to five heads.

I. Question.

Whether Baptisme be necessarie to saluation, or no?

For answer to this Question, we must rightly distinguish of Necessarie. A thing is said to be necessarie, two manner of waies; either absolutely and simply, or in part. Absolutely necessarie is that, which is in all respects necessarie, and the contrarie whereof is vtterly vnnecessarie. Necessarie in part is that, which in some respects, or vpon certaine causes and considerations, is necessarie. This distinction prenised, I answer:

Sect. I.

First, that Baptisme is necessarie the second way, in part and respectiuely, that is, in diuers and sundrie regards.

I. As

How Baptisme is necessarie, & why's

I. As the lawfull vse thereof is a note, whereby the true church of God is discerned, and distinguished from the false church. Not that the Church of God cannot be a Church, without this Sacrament. For it may want Baptisme for a time and yet remaine a true church; as well as the church of the Iewes in ancient times, wanted circumcision, for the space of fourtie yeares, Ios. 5.6. and yet ceased not to be a true church, and loued of God,

II. As it serueth for necessarie vses and purposes, to men of yeares, that are to be baptiz'd: as first, to testifie vnto the churche and themselues, that they are received into the bodie of Christ, which is the companie and societie of the faithfull. Secondly, to testifie their obedience to Gods commandement, & their subiectiōn to his ordinance appointed by him for their good. Thirdly, to be a necessarie proppe, to vphold their weakenesse, a scale to confirme their faith in the couenant of grace and an instrument to conuey Christ vnto them with all his benefits.

III. It is necessarie to Infanes, as it serueth to enter, and admitte them into the visible Church, and withall to signifie their interest in the couenant of grace, and consequently their right and title to Life everlasting.

Sect. 2.

Secondly, I answere that Baptisme is not absolutely or simply necessarie, so as the partie that dies without it, remaines in the state of damnation, and cannot be saued. My reasons are these.

How Bap-
tisme is not
necessarie, &
why's

I. Baptisme is appointed by God, to be no more, but a seale annexed vnto, and depending vpon the couenant: therefore we must put a difference betweene it, and the couenant.

The Couenant of grace, and our beeing in Christ, is absolutely necessarie: for no man, woman, or childe, can be saued, vniuersallie they haue God for their God. But the signe thereof is not. For looke as to the essence of a bargaine, the consent and agreement of the parties alone, is of meere necessarie required; & this beeing yeelded, the bargaine is a bargaine, though it be neither sealed, subscribed, nor confirmed by witnesses; so likewise a man may be saued, if he be within the couenant of grace, though he haue not receiuied the seale and signe thereof, the Sacrament of baptism.

II. The bare want or priuation of baptisme (when it cannot be had) is pardonable, and doth not condemne the partie vn-baptized. The thiefe vpon the croffe was saued, though he was never baptized, Luk.23. And sundrie Martyrs in former times, who were Gods deare

deare children, and died for the maintenance of his truth, though they wanted the outward and visible baptisme, yet by Gods mercy they were not destitute of the inward, and consequently were not condemned but saued. And so many children vnder the law died before the eight day, vncircumcised. Yea, when any among them were weake, and could not indure to haue the foreskinne of their flesh cutte, in probabilitie their circumcision was deferred, and some of them died in the meane time, which neuerthelesse beeing borne of beleuing parents, were undoubtedly saued, according to the promise of God made to Abraham, *I will be thy God, and the God of thy seede.* For as Christ saith of the Sabbath, so may we say of Circumcision; It was made for man, and not man for it. And it were a iudgement both rash and vncharitable, to thinke that all the males of the children of Israel that died before circumcision, were condemned.

Yet on the other side, the wilfull contempt, and carelesse neglect of this ordinance, when it may conveniently be administered and receiued, is deadly & damnable. And to them that are guiltie of this sinne, is the threat of God iustly denounced, Gen.17. 14. *Even that person shall be cut off from his people.*

III. The grace and mercie of God is free, and not tied or bound to the outward elements,

ments. Ioh.3.8. *The wind bloweth where it listeth*, that is, God giues grace, and vouchsa-feth fauour, to whome , where , and when it pleaseth him. And hence it is, that they, who he would not haue perish, but come to eternall life, shall be saued, though they be not partakers of this Sacrament.

IV. Infants, borne of beleevung parents, are holy before baptisme, and baptisme is but a seale of that holines. 1.Cor.7.14. *The children of beleevung parents are holy*. Rom.11.16. If the first fruits be holy, so is the whole iunpe, and if the roote be holy, so are the branches. Yea, to them belongs the kingdome of heauen as well as to others. Christ saith, *Suffer little children, &c. for to them belongeth the kingdome of heauen*, Mark.10.14.

It is alleadged, that those which are sanctified haue faith, which Infants haue not. Ans. God saith, *I will be thy God, and the God of thy seede*. By vertue of this promise, the parent laies hold on the couenant, for himselfe, and for his child; and the child beleeuers, because the father beleeuers.

It is objected again, that Infants are borne in originall sinne , and therefore can not be borne holy and sanctified. Ans. Euy belieuing parent sustaines a double person. First , as he is a man, descending of Adam, by corrupted seede ; and thus , beeing himselfe corrupted and vncleane,his children also are corrupt and impure. Secondly, as he is a holy

and belieuing man , ingraffed by faith into Christ the second Adam . And thus by his faith, comes his child to be in the couenant, and partaker of the benefits and priuiledges theroco; and by the same faith he beeing a belieuer, the guilt of originall corruption, which is in the Infant new borne , is not imputed vnto him to condemnation. And for these causes , the Sacrament of baptisme, is not absolutely and precisely necessarie to saluation, but so, and in that sort, as hath bin declared.

Against this Doctrine it is obiectted, that Christ saith to Nicodemus , *Except a man be borne of water and the holy Ghost, he can not enter into the kingdome of God.* Joh. 3.5.

To this obiection , sundrie answers are giuen. First, if the place be vnderstood of Baptisme , then the wordes may carrie one of these two senses. First , that our Sauiour di-rects this speech principally against Nicodemus , who was a timerous professour, and remained ignorant, and had long neglected his baptisme. Secondly, that the kingdome of heauen , is here put , not for euerlasting happines , but to signifie the visible estate of the Church of the New Testament ; and then the meaning is , No man can be admitted into the Church , and made a visible member thereof , but by the water of baptisme ; neither can any man be made a liuely member of Christ Iesus , but by the spirit, that is, by regē.

regeneration , which alone makes the partie
that is entred into the Church by baptisme,
to be a liuely mēber of the bodie of Christ.
Secondly, others answer, that this place is to
be vnderstood not of Baptisme , but simply
of regeneration, and that Christ alludes to
the sayings of the Prophets , which speake
of *cleane water*, and expoundes the same in
this sort ; Thou Nicodemus , art by professi-
on a Pharise , and vsest many outward wa-
shings , but know this withall , that vnlesse
thou be washed inwardly by *cleane water*,
that is, be regenerated and renewed by the
holy Ghost, thou canst not enter into Gods
kingdome. Lastly , it is answered , that the
necessitie of saluation lies not in both, but
only in the new birth by the holy Ghost ; as
if Christ should say, Except ye be regenerate
& borne anew of the spirit, which as cleane
water, purgeth and clenseth you from your
sinnes, ye cannot be saued.

Exod.36.35.

The Vse. By this doctrine touching the
necessitie of Baptisme , are iustly challenged
two sorts of men.

The first is the Popish sort, who build the
absolute necessitie of Baptisme vpon false
and vnstable grounds. For they teach in their
writings , that all men are borne in sinne and
corruption, and vnlesse they be clenched from
it, they can neuer be saued. Now Baptisme
(they say) is appointed by God, as the onely
remedie and sole meanes whereby they may

be purged from sinne, and come to saluation. And this they shew by a comparison of Baptisme with the brazen Serpent: which as it was the only remedie for the cure of thuse which were stunged by serpents, so is this Sacrament the onely meanes, set apart by God, to keepe them that are partakers thereof, from the sting of death and eternall destruction.

But the answer is plaine out of the former doctrine. That though all men be conceiued and borne in sinne, and cannot enter into the kingdome of heaven, except they be cleasened; yet baptisme is not of absolute necessitie for this purpose. For it is not appointed by God, as the onely remedie of this euill, but onely to be a signe and signification of the purging and cleasening of sinne, by the blood of Christ. Now those that are within the couenant, may haue their sinnes remitted by the mercie of God, and that according to the forme of the couenant, though they receiue not the signe thereof; so be it they doe not wilfully conterme or neglect the same when it may be had. Againe, the serpent listed vp by Moses, in it selfe, and by it owne vertue was a bare signe, and was no remedie to cure the diseased Israelites: but they were cured by their faith in the word of Gods promise annexed vnto the signe: according to which Dauid saith, *He sent his word and healed them*, Psal. 107.20. And to the same

same effect Augustine saith, *That the cure and health of the Israelites, came not from the Serpent, but from Gods commandement obeyed, and his promise beleeved.* And so is Baptisme a remedie, and no otherwise.

Libd: mirab.
Script. cap.33.
Non in fer-
pente sed in
Domini impe-
ri. & promis-
io,&c.

The second is, the common ignorant sort of people, who thinke that an Infant dying without baptisme, dies without chritenedome; and that it cannot possibly be a Christian, vnesse it be baptised. This their opinion is very erronious. For by it they make baptisme, the seale of the couenant, to be as necessarie, as the couenant it selfe. Whereas on the contrarie, baptisme is not simply and absolutely necessarie, so as the partie dying without it, can not be faued, but onely in part, as it serues to distinguish the true church from the false, to be a necessarie signe of our admission and entrance into the church, yea, to confirme our faith in the promise of God. Neither is baptisme of force to make a Christian, but onely to signifie and declare a man to be a Christian, by beeing within the couenant of grace.

II. Question.

Whether witnesses, which we commonly call Godfathers and Godmothers, be necessarie?

To this there are giuen two answers.

First, that the vse of Godfathers and Godmothers, is not simply necessarie to the Sacrament of baptisme. For first, it seemes that of auncient times, the parents of children which were Heathen, and newly conuerted to Christian Religion, were either ignorant and could not, or carelesse and would not bring vp their children agreeably to the word of God, and the Religion which they newly professed. And hence it was thought meet, that some persons of good knowledge and life, should be called to witnes the Baptisme, & promise their care for the childrens education. But now Parents amongst vs beeing better taught and qualified, the other is not of such necessitie. Secodly, Christ hath instituted and ordained in his word, all things fitte, conuenient, and necessarie vnto lawfull Baptisme, amongst all which, he hath not any where expressly prescribed the vse of Sureties. Thirdly, the whole congregation assembled together at the administration of this Sacrament, doe present the childe to the Lord, and are witnesses that the child is admitted into the Church, and is externally in the Couenant. And therefore, I take it to be a fault, when the Congregation doth depart before the child be baptizerd. Fourthly, that which is required of them to promise and performe, may, ye must and ought to be performed of the parents of

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the baptized; who are by the word of God to bring vp their children in the feare of God.

The second answer is, that though such persons are not necessarie to the essence of Baptisme, yet they are not simply to be reiected; this alway presupposed, that they be fit men and well qualified. Their fitnes stands in foure things.

First, that they be of yeares of discretion, sufficient to vndertake such a charge. And therefore it is a fault, when children are called to be Godfathers, & Godmothers, which neither are come to yeares of discretion, nor able to consider what they doe, or ought to doe.

Secondly, that they haue at least some knowledge and vnderstanding not onely in generall, of the principles and grounds of religion, but also of the nature and ende of the Sacrament, and of the substance of the promise wherewith they bind themselues, in the behalfe of their god-children. It was in ancient times, required of such persons as were to be witnesses, that they shoulde know and understand the Creede and the Lords Praier. Therefore those are iustly to be blamed, that call such persons to be witnesses to their children, which though they haue yeares sufficient, yet they haue little or no knowledge of the grounds of the Catechisme, or of the bond whereby they oblige theselues for the good

good and godly education of the Infants in time to come.

Thirdly, that they be knowne to be of an honest and reformed life, not mistly chargeable of impietie, incensurallitie, or dishonestie, that by their example the children may in time to come be drawne to holines of life and conuersation. For how can he that is of a dissolute and wicked life, be able to bring others committed to his charge, to the embrasing of true religion.

Fourthly, that they be carefull to performe their promise made in the face of the church for the good education and instruction of the child in the feare of God, specially when the parents be negligent and careles in that behalfe.

Nor the reasons why these Sureties are not to be simply rejected, if they be qualifed, as hath beeene said, are these. I. Because this custome though it be not directly grounded vpon scripture, yet it is not repugnant thereunto. For beeing rightly vsed and kept, it tendeth to the furtherance of religion and godliness in particular families, and consequently to the edification of the Church. II. It is no newthing, but an ancient commendable practise, continued in the Church of God aboue the space of 1200. years. III. Because these parties doe supplie the defect of naturall parents when they be wanting, either by death or by negligence while they liue;

line; if they be answerable to their promise made in the behalfe of the children, touching the things that belong to their salvation.

Yet further touching these persons, three Questions are moued.

I. Q. What dutie are they to doe in the behalfe of the partie baptized?

Anf. Papists teach, that the principall and proper act of the Suretie is, the taking of the infant baptized from the hands of the priest, into his owne armes and custodie. But this, though it be an action neither good nor evill, yet considering it may as well be done by another, as by him, and the doing of it by another, is no whit prejudicall to the ende, for which such persons were first appointed in the Church; namely, the good education of infants baptized; it cannot be the principall dutie of the Suretie.

But the things required of them, are especially these.

I. To be speciall winesses of the admission and entrance of the partie baptized, into the Church of God.

II. To binde themselves by solemn promise, in the name of the childe, before the whole Church assembled, that they will be carefull so soone as he comes to yeares of discretion, that he be broughte vp in the seare and seruice of God, and be instructed in the principles of faith and repentance, and acquainted

quainted with the promise made by them in his behalfe, that he may frame his life thereafter.

III. To haue speciall care of the performance of their promise ; that by all good meanes which God hath appointed , both publicke, as hearing the word, and receiuing the Sacraments ; and priuate, as exhortations and admonitions; in time to come he shall be moued & incited to forsake the Deuill, &c. and to pay his vowes made at his Baptisme.

II. Q. Whether children baptizied, come to be of spirituall kinred with the whole Church, by reasoun of their Godfathers and Godmothers ?

The Papists answer yea, and they explaine their answer in this manner. Looke as by carnall propagation , a man hath a naturall beeing ; so by the Sacrament of Baptisme, he hath a spirituall beeing in the state of grace, according to which he is borne again. Now, as by carnall propagation , ariseth a bond of kinred betweene one man and an other : so by the receiuing of Baptisme, there ariseth a bond of kinred betweene the members of the Church; by meanes whereof, the Sureties become as Fathers and Mothers to the parties baptizied.

We on the other side answer negatively, that persons baptizied, doe not by their Baptisme become spirituall a-kinne to the Church. Now that this is the truth, & the con-

trarie

trarie doctrine of the Papist erroneous, will
appeare by these reasons.

I. The Sacrament it selfe, doth not giue a
spirituall beeing, to any man that is partaker
thereof: neither is it of force to make a man
a Christian, or a member of the inuisible
Church of God. But that which doth this, is
the Covenant of grace, wherein is promised
remission of sinnes, and life eternall, in and by
Christ. And the Sacrament, is onely a seale of
that covenant, and no more.

Now if baptisme cannot make a Christi-
an, much lesse can it giue vnto him, a spiritual
beeing in the bodie of Christ, and conse-
quently any such spirituall alliance, whereby
one member may be allied vnto an other.

II. There is not the same reason of Bap-
tisme, that is of carnall propagation or birth.
For Baptisme is not regeneration it selfe, but
the Sacrament, that is, the signe and seale of
regeneration. And therefore though naturall
kinred comes by carnall seede and birth,
yet spirituall kinred, can not come to any
by baptisme. III. The Scripture mentions
onely two sorts of kinred, and no more; the
one which ariseth properly, from societie
and communion of blood, which we call
Consanguinitie; the other, which comes by
carnall coniunction of man and woman, in
the estate of marriage, commonly termed
Affinitie. And besides these, the Scripture ac-
knowledgeth none.

If it be saide, that God is the father of all beleeuers, and that they are his sonnes and daughters, and Christ their elder brother: and therefore there must needes be a spirituall alliance betweene them all. I answer, it is true: but that this kinred hath his originall from baptisme, and beginneth with that relation, that is betweene the Sureties and their god-children in that Sacrament, it is a Popish invention, devised by the wit of man, without ground or warrant in the word of God.

III. Q. But be it, that the Papists opinion were true, then a further Question may be moued:

Whether spirituall kinred contracted by baptisme, can be a iust impediment of mariage betweene the witnesses themselues, or their children?

The Papists in their writings answer, that spirituall alliance, beeing farre more excellent then carnall, is of much more force, both to hinder a man from marriage, before he marrie, and to breake off marriage, when it is consummate.

But this doctrine (as the former) is not warrantable. For first, they themselues affirme, that this impediment doth not depend vpon the Law of nature, but vpon the judgement of the Church. But the estate of marriage, stands by Gods ordinance, who hath giuen libertie of entrance into it, to all mea,

Lib. sent. 4. dist.
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monium, & di-
rimit contra-
ctum.

Bell. de matt.
lib. 2. c. 30.

men, that are out of the degrees forbidden in his law, without exception: and therefore the lawes and constitutions of men, cannot prejudice, or take away any mans liberty in that behalfe.

Secondly, all beleeuers are brethren and sisters in Christ, and therefore are spirittually allied each to other. Now if this spirittual alliance be polluted by marriage, or maketh marriage vndertaken, a meere nullite; then no beleeuuer shall marrie in the Lord; for Christians by this meanes must neuer march with Christians, but with Pagans and Infidells.

Thirdly, this impedimente is a superstitious inuention of Popish Canonists, onely to encrease the Treasurie of their Church, by their multitude of dispensations. And it seemes that they are either ashamed of it, or wearie to beare the imputation thereof. For some of their owne Canons are against it, which doe allow Godfathers children to marrie, and a man to marrie his Godfathers wife. And the Councell of Trent, hath drawne this affinitie into a narrower compasse, which before was so farre enlarged, allowing the Wtnesses themselues to be man and wife, not virgyn all the three kinds of kinred, but onely some degrees of compaternitie.

Decr. Greg. L
4.1.11.11.c.3.

Concil. Trid.
sess.34. decret.
de reformati-
one Matrimo-
niij, cap.a.8c.

III. Question touching Baptisme.

Whetber children of excommunicate persons , which are cast out , and not holden as members of the Church , haue right to Baptisme ?

For better resoluing of this Question, the Ground of the Answer is first to be laide downe, and then the Answer directly to be made.

There are two Texts of Scripture commonly alledged , concerning the force and vse of Excommunication. The first, is Matth. 18. the second, is 1. Cor. 5. The scope of them both is, to shew , that the man which is excommunicated, is barred from the kingdome of heaven. For he is not to be holden a true member of the Church, but as a Heathen and a Publican; and therefore is put out of Gods kingdome, and deliuerner vp to Satan. Of this waight is Excommunication.

Now in Excommunication, there are three judgements to be considered. The first, of God: the second, of the Church: the third, againe, of God.

The first is , when God doth hold any ob-
stinate sinner, guiltie of his offence, and con-
sequently guiltie of condemnation , valedic
he

he repent. This is the first sentence. The second, is the judgement of Gods church vpon the offender, after that God hath holden him guilty. For the judgement of the church, followeth the judgement of God, and doth indeede nothing, but pronouunce the partie guiltie, and subiect to condeinnation. And the difference betweene them both, is onely this; That God holds the offender guiltie, and the Church declareth him so to be. Now the second judgement is not to be giuen absolutely, but with condition of repentance, and so farre forth, as man can judge by the faul't committed, as also by the word, which gives direction, how to discerne of the impenitencie of the sinner. The third and last judgement is Gods, whereby he ratifies and confirmes that in heauen, which the Church hath done on earth: & this in order follows the second.

This ground beeing laid downe, I come now to the Answer.

First therefore, the parties excommunicate, are in some respects no members of Christ's bodie, and in some respects they are.

They are not, in two regards. First, in that they are cut off from the companie of beleauers, by lawfull excommunication, and so haue no participation with them, either in praier, hearing the word, or receiuing the Sacraments. The reaon is: for that the acti-

on of the Church stands in force; God ratifying that in heauen, which the Church doth vpon earth. Secondly, because by their sinne, they haue (as much as in them lieth) depriued themselues, of the effectuall power of Gods spirit, which might rule and gouerne them.

But in other respects they are members, as will appere, if we consider the diuers sorts of members.

Some are members *not actually*, and in present, but *in the eternall counsell of God*, and are to be in time when they shall be called. Thus was Paul before his conuersion, & therefore he saies of himself, that *God had separated him from his mothers wombe, and called him by his grace.* Gal. 1.15. Also of himselfe and other beleuers he saies, *when we were enemies, we were reconciled to God, by the death of his sonne.* Rom. 5.10. Some again are meinbers onely *in shew and appearance*; of which sort are hypocrites, which seeme by their outward profession, to be that they are not indeed, wherin they ressemble the wooden legge, that is cunningly fastened to the body, but indeed is no legge, nor part of the body, whereto it is adioyned. A third sort are liuely members, which are vnitied vnto Christ by faith, and haue fellowship with God in him, beeing iustified, sanctified, gouerned and preserued by his spirit; and withall doe feele, and shew forth the power of the same spirit dwelling in them.

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Of these Paul speaketh, Rom. 8.14. *As many as are lead by the spirit of God, they are the sonnes of God.* The fourth sort are decaied members, which though they belong to Gods election, and are plants truly ingrafted into the vine Christ Iesus, yet for the present, haue not a lively sense of the power, and vertue of the spirit of Christ in them. These may fitly be resembled to the legge of a man, or some other part, that hath the dead palse, which though it remaine for some time, without feeling, and vncapable of nourishment, yet beeing ioyned to the bodie, it may by vertue of some strong medicine, be recovered, and made whole as the other.

Of this sort, are excommunicate persons. For in regard of their ingraffing, they are true members, and can not be quite cutte off from the bodie of Christ, Joh. 10.28. though otherwise, they are not holden so to be, in a threefold respect.

One, in regard of men, because they are excluded, from their holy communion with the faithfull, by the Churches censure. The second, in regard of God, because that which the Church rightly bindeth on earth, is boūd in heauen. The third, in regard of themselves; because for a time, they want the power and efficacie of the Spirit, vntill they be throughly touched with repentance, and beginne (as it were) to liue againe.

Now, though in these respects, they be

not esteemed members of the church, yet the truth is, they are not wholly cut off, from the societie of the faifthfull. For the seede of faith remaineth in them, and that knits the bond of coniunction with Christ, though the sence thereof be lost, vntill they repent.

In this case, the partie excommunicate is, as free man in bonds, who vntill he get out of prisone, hath no w^e of his freedome, and yet continues a free man still, though he remaine in prison. So also the children of God, may still be the children of God, though excluded from the cōgregation of the church, for some offences.

From this that hath beene said, ariseth the Answer to the Question propounded; namely, that the children of such persons, as are excommunicated, are (notwithstanding their excommunication) to be baptizēd, because they are indeede, and in the iudgement of charitie, true members of the body of Christ, though in some other regards, they are not in present holden so to be.

Yet further besides the former grounds, consider these reasons.

First, children of parents, that are professed members of the Church, (though cut off for a time, vpon some offence committed) haue right to baptisme, because it is not in the power of man, to cut them off from Christ, though they be excommunicated. Secondly, the personall sinne of the parent may

may not keepe the blessing from the child: and therefore not deprive him, of participation of the ordinance of God. Thirdly, we must alway put a difference betweene them, which doe not make separation from the church, and yet are grieuous offenders: and open Apostataes, that ioyne them selues with the enemies of the Church, to the ruine and overthrow of the truth of the Gospel. Fourthly, we must put a difference betweene those, that haue giuen vp their names to Christ, though fallen grieuously; and Turks, and Infidels, that are forth of the Couenant, and never belonged to the Church. Lastly, if the mercie of God enlarge it selfe to thousands, yea to infinite generations: why should man be so hard hearted, as to make question, whether such Infants belong to the Couenant, and consequently keepe them from the Sacrament of Baptisme?

Out of this Question, ariseth a second; Whether children borne in fornication, haue right to baptisme?

Ans. They are not to be kept from it. For the wickednes of the parent, ought not to priuicide the child, in things that belong to his saluation.

Yet in this case, some Cautions are carefully to be obserued; as first, that the parent hold the true faith and religion: secondly, that he be by the Minister exhorted, to a true humiliation of himselfe, and to earnest re-

penitance for his sinne committed , and that before the child be baptized . Thirdly, that there be some appointed , to answere for the Infant, besides the parents; and to make solemne promise openly to the Church , that it shall be carefully brought vp, and instructed in the faith . And the same is to be obserued and practised , before the baptizing of the children of parents excommunicate .

IV. Question.

How men are to make a right vse of their baptisme, when they be come to yeares?

The not obseruing hereof, is the cause of many sinnes and corruptions in the liues of men . It is commonly holden a great fault in ciuill matters , for a man not to keepe his covenants . Much more is it a hainous sinne before God,not to keepe the promises, and pay the vowes,made vnto him .

For answere therefore to the Question, wee must first take this for a ground ; That baptisme both for signification, force, vse, and fruit , continues not for a moment of time, but for the whole course of a mans life ; It doth not respect onely the time past or present, but that which is to come, yea, that whole time, that a man hath to spend, from the very act of his baptisme to his death . A-

gaine,

gaine, baptisme is the true Sacrament of Repentance, for remission of sinnes; which being once received, remaineth a perpetuall testimonie and pledge of the everlasting couenant of God, and of the continual washing away of sinne in the blood of Christ.

This Ground premised, I come to the vse of baptisme, which it two fold.

The First is, that it serues to be a token, & pledge of Gods fauour towards vs, and that principally three waies.

First, in that it sealeth and confirmeth to vs, the free pardon and forgiuenesse of our sinnes. Thus Cornelius was baptized of Peter after he had heard the Gospell preached, and receiuied the Holy Ghost; that it might be vnto him a pledge of the remission of his sinnes, Act. 10.48. And in like manner, doth Peter exhort the conuerted Iewes, to repent them of their sins, & to receiuie the Sacramēt of Baptisme, as a seale and pledge of Gods mercie, in the forgiuenes thereof by Christ, Act. 2.38.

In regard of this vse, baptisme is of great force, to releue the hart in distresse. For whē any childe of God, feeles himselfe lodē with the burden of his sinnes; the consideration and remembrance thereof, that God hath pardoned them all, and giuen him a speciall, and certaine pledge of his pardon in baptisme; will serue to stay and support his sou'e. Yea though his sinnes were of force, to make

a separation betweene God and him. Yet remebring, that his name is written in the Couenant of God , and that he hath by Gods mercie receiued the seale of the Couenant, he shall not neede to be much dismayed. When Satan tempteth him to doubt of his owne estate,in regard of his corruptions;even then let him haue recourse to his baptisme , and thinke of the earnest and pledge of Gods fauour,which he hath receiued. Let him drawe out his evidences , signed with the seale of Gods couenant , made vnto him in Iesus Christ;and that shall be sufficient to stoppe the mouth of Satan, and to repell his temptations.

Secondly, Baptisme is as a pledge of the vertue of Christs death. Doe you not know, saies Paul,that all we which haue beeene baptizid into Iesus Christ haue beeene baptizid into his death? Rom.6.3. For they that belieue, are by baptisme conformed to Christ their head, because they are by it , buried together with him into his death.vers.4.

This point is of excellent vse in our liues. For it teacheth a man , when his owne corruption moueth him to sinne, and he is now euен in the combate, (the Spirit lustyng against the flesh, and the flesh against the Spirit; even then , to call to memorie his baptisme, wherein it pleased God , to seale vnto him the mortification of his sin , by the power of Christs death:and consequently to pray earnest-

earnestly vnto him, for the continuance of the same power in his heart, for the continuall crucifying of the old man; and the vtter destroying of the bodie of sinne, Rom. 6.6.

Thirdly, baptisme is a pledge vnto vs, of the Life of Christ, & of our Fellowship with him therein. For looke, as he beeing dead in the graue, raised himselfe to life, by his owne power; euen so, and more then so, being now in heauen glorified, doth he by the power of his Deitie, raise vp his mebers, from death to life, Rom. 6.4. A certayne pledge whereof, he hath giuen vs in this Sacrament. Which also affordeth singular comfort and ioy vnto a man, euen in his greatest extremitie. True it is, that man by nature is dead in sinne; yet God of his mercie, sealeth vnto him in baptisme, his rising from the death of sinne, to newnes of life. True it is againe, that all men must die. Yet this is our comfort, that in baptisme God hath sealed to vs, euen our rising from the graue to life everlasting; and all by the vertue and power of Christs resurrection. This is a comfort of all comforts, able to uphold the soule of man, euen in the houre of death.

The second Vie of Baptisme is, that it serues to be a notable meanes, of our death vnto sinne, and that three waies.

First, by putting vs in minde, of mortifyng the flesh, and crucifying our owne corrupti-

ruptions. For if we be baptized into the death of Christ, as Paul saith, Rom. 3. then ought we not to continue in sinne, but to labour by all meanes, as by praier, by fasting, by the word preached, and by auoiding all occasions of offence, to kill and destroy the corruption of our nature, and the wickednes of our hearts, Gal. 5.24.

Secondly, it causeth vs to dedicate our selues wholly, vnto God and Christ; remembryng, that we once offered our selues to be baptized, (in the presence of the whole congregation) in token that we should ever afterward, consecrate our soules and bodies vnto the Lord, and wholly renounce, and forsake the flesh, the world, and the Deuill.

Thirdly, it causeth vs to labour, to keepe and maintaine peace and vnitie with all men; but specially with Gods people. For Baptisme is a solemne testimonie, of the bond of mutuall loue and fellowship, both of Christ with his members, and of the members one with an other. To this ende Paul saith, *that we are all by one spirit, bapized into one body,* i. Cor. 12.13. yea, and Baptisme is one of those things, whereby the *vnitie of the Spirit is preserved in the bond of peace.* Eph. 4.5.

V. Question.

Whether a man falling in-

to sinne, after he is baptized, may haue any benefit of his Baptisme?

Answer. He may if he repent. And the reasons are these.

First, his Indentures & Evidences remaine whol, in respect of god, & his name is not put out of the couenant. Which is otherwise in the Evidēces of men. For if they be once cācelled, a man cannot haue his name put into them againe.

Secondly, Baptisme is indeede (as hath beene said) the Sacrament of Repentance; and (as it were) a plancke or board to swimme vpon, when a man is in daunger of the shipwracke of his soule. Therefore if a man repente, and be heartily sorie for his sinnes committed, he may haue recourse to his baptisme, wherein was sealed vnto him, the pardon of ali his sinnes past, present, and to come; he standing to the order of his baptisme, beleevuing and repenting.

Thirdly, to them that fall eu'en after Baptisme, there is hope of repentance, and consequently of the fauour of God, if they be touched in heart with true remorse, and sorrow for their offences. For herice it was, that Paul calls the Galatians (fallen after they had beene baptized) to the remembrance of the fauour of God, promised vnto them in the

Euseb. Eccles.
Hist. 3. c. 23.

the Couenant, and sealed in their Baptisme, Gal. 3. 19. 27. In the same manner, doth Iohn call the Churches of Asia, that had left their first loue, to repentance & conuerstion, Apoc. 2. 5. 16. And the said Iohn, in Ecclesiastical historie, is said, to haue reclaymed a young man, who had most grieuously fallen after his Baptisme.

CHAP. X.

Of the Lords Supper.

Hus much concerning the Sacrament of Baptisme. Now we come to the Sacrament of the Lords Supper; concerning the vse whereof there are two principall Questions moued.

I. Question.

How far forth men haue libertie, to vse or not vse the Lords Supper?

For the answering hereof, I propound three Rules.

The First. Euyer man of yeares, liuing in the Church, and beeing baptiz'd, is bound in conscience by Gods commandement, to vse the Lords supper. In the institution of

the

the Supper, the Lord gaue a Sacramentall Word; whereof there be two parts; a Commandement & a Promise. The Cōmandement is expressed in these termes; *Take,eate,drinke, doe ye this.* And it binds all men in the Church that are baptized, to the vse of the Lords Supper.

The second Rule. Euery man of yeares baptized, is to receive it often. 1. Cor. 11. 26.
As oft as ye shall drink it in remembrance of me. The reason is, because we haue need continually to feed on Christ. And herin the Lords Supper differeth from Baptisme; because by Baptisme, a man is once onely graffed into Christ; but being in Christ, he hath neede often and continually to be fedde in him, to life eternall. And this often nourishment of the beleauer, is sealed vnto him, by the often vse of this Sacrament.

The third Rule. Euery man is to receive, and vse the Lords Supper, according to the laudable custome of that Church, wherof he is a member, vntesse there be a iust impediment. A iust impediment is that, which barres a man from the vse of the Supper, as Suspension, Contagious, and incurable sickenesse, Absence upon a iust and weightie cause, as when a man is in his iourney, and such like.

The reason of the Rule is; first, if any man refuse to receive it, when he may conueniently, hauing no iust Impediment; so doing, he neglects and contemnes the ordinance of God.

God. Secondly , for man to abstaine , when he is called to receive it , though happily he may be excused,in regard of some reason inwardly knowne to himselfe ; yet his abstinence is a bad example , & may giue offence to others. Thirdly the man that may receive , and yet will not , doth in effect , suspend and withhold himselfe , from the benefitte of this holy Sacrament.

Now these three Rules , as they serue directly to answer the Question in hand , so they doe plainly discouer some errors & faults , in the practise of sundrie persons in these daies. Some there be , that thinke it sufficient to receive the Communion once by the yere , namely at Easter time. Whereas on the contrary , it is to be vsed , as oft as may be ; considering that it is nothing , but the shewing forth of the Lords death till he come : which is not once or twice in the yere , but often , yea continually to beremembred . Other ther are that take liberty to thēselues , to come to this Table , & abstaine at their pleasure ; as if it were a thing arbitrarie to thēselues ; which notwithstanding the Lord hath enioyed by expresse commandement , as hath bee said .

But some alledge for this their practise , that they are at variance with such and such persons , that haue done them wrong , and whome they cannot forgiue ; and in this respect , they were better abstaine , then come

come vnp provided. To whom it may be said; that their vns fitness in this and other respects, ought to be a strong motiue to induce them, at least to vse all holy indeauour, to prepare themselves every day , rather then a meanes to keepe them backe. For if a man should abstaine vpon every occasion of varianee, discontentement, and infirmite, he should never receive, and so consequently haue no benefit by this ordinance of God. Daily preparation therefore is the more necessarie, that when they be called, and haue oportunitie, they may come as welcome guestes, vnto that heauenly banquett.

II. Question.

*How may a man rightly
vse the Lords Supper, to his
comfort and saluation?*

Ans. Three things are required thereto; A right preparation; a right Receiuing, and a right Vse of it afterward.

Sect. I.

That Preparation is needfull, the commandement of the Apostle plainly shewes, which is directed to al Communicants without exception. 1. Cor. 11. 28. *Let a man, that is, in every man examine himselfe.*

Now that a man may be rightly prepared, he must bring with him foure severall things

thing.

First, Knowledge of the foundation of Religion, specially of the vse of both the Sacraments. That this is necessarie to Preparation, it appearerh by that, which Paul requireth in a good Communicant, 1.Cor. 11.26. to wit, *the shewing forth of Christ's death*, which is done by confession and thanksgiving; and these two, cannot be performed without knowledge.

The second thing required, is Faith. For all Sacraments are seales of the righteousnesses of faith, Rom. 4. 11. Now Faith is hereby discerned; when the heart of the beleevuer, contents it selfe onely with Christ, in the matter of salvation; and doth beleue, not onely that there is a remission of sinnes in generall, but that his sinnes are forgiuen to him, in particular.

The third, is Repentance, standing in a hearty sorrow for sinnes committed, in a hatred and detestation of the same, and in a resolued purpose of amendment, and obedience for time to come.

Here we must remember, that renewed Repentance for sinnes committed, is principally required before the Sacrament. For the Apostle chargeth the beleevuing Corinthis, with vnworthie receiuing, because they came in their sinnes, without renouation of their repentance.

The fourth, is Charitic towards man. For this

the Sacrament is a Communion, whereby all the receiuers, ioyntly united together in loue, doe participate of one and the same Christ. And therefore, as no man in the olde law, might offer his Sacrifice, without a fore-hand agreement with his brother; so no Communicant may partake with others at this Table, without ~~a~~ conciliation, loue, and charitie.

Now further touching Preparation, there are three Cases of Conscience to be resolued.

I. Case. What shall a man doe, if after preparation, he findes himselfe vnworthie?

Aus. There are two kindes of vnworthines; of an euill conscience, and of infirmite. Vnworthines of an euill conscience is, when a man liues in any sinnes, against his consciēce. This we must especially take heede of. For it is proper to the Reprobate; and he that comes to the Table of the Lord vnworthily, in this sense, questionlesse he shall eate his owne iudgement, if not condemnation. The vaworthines of infirmite is, when a man truly repens and beleuees, and makes conscience of every good dutie, but yet sees and feeles wants in them all, and in regard thereof, himselfe vnfit to the Supper. Such vnworthines cannot iustly hinder a man, from comming to this Sacrament, neither is it a sufficient cause to make him to abstaine. The reason is, because the Lord requires not therein, perfe-

*ction of faith, and repentance; but the trut
and sincerie of them both, though they be
imperfect.*

If it be demanded, how the truth of faith and repentance may be knowne? I answer, by these notes. I. If our faith be directed vpon the right obiect, Christ alone. II. if there be a hungring and thirsting, after his bodie and blood. III. If we haue a constant and serious purpose, not to sinne. IV. If there follow a change in the life. Thus we read, that many of the Iewes, in the daies of Hezekias, came to Ierusalem, and did eate the Passeeouer, which had not clensed themselves, according to that which was written in the Law. And yet, for those among them, that had prepared their whole hearts, to seek the Lord, the text saies, that *God heard the prayer of Hezekias, and healed the people, though they were not clensed, according to the purification of the Sanctuarie, 2. Chron. 30. 18, 19, 20.*

II. Case. Whether it be requisite to preparation, that a man should come fasting to this Supper?

Ansf. It is not necessarie. For in the Primitive Church, Christians did first feast, and at the ende of their feast, receiuied the Lords Supper. And if receiuers bring with them, attentive mindes, reverent and sober hearts, it matters not, whether they come fasting or not. *The kingdome of God, stands not in meat, and drinke, as Paul saith, Rom. 14. 17.*

III.

III. Case. Whether such persons, as are at contention, and goe to law one with another, may with good conscience, come to the Lords table? The reason of the Question is, because men thinke, when they goe to law, that they doe not forgive.

Ans. There be three kinds of forgiuenes; of reuenge, of the penaltie, and of iudgement. *Of reuenge*, when men are content to lay aside, all hatred and requitall of euill. *Of penaltie*, when beeing wronged, they are content to put the matter vp, and not proceede to reuenge by inflicting punishment. *Of judgement*, when a man is willing, to esteeme and judge things badly done, as well done; and to iudge a bad man, no euill person, nor an enemie, though he be an enemie.

Of these three, the first is alwaies necessarie. A man is bound in conscience, to forgive the *reuenge*, and leaue that to the Lord, to whome Vengeance properly belongeth. But to the forgiuenes of *penaltie* and *judgement*, we are not alway bound. We must shunne and decline iniuries offered, as much as possibly we can; but when they be offered, we may with good conscience, seeke a remedie of them, and vse any lawfull meanes, to defend our selues.

Therefore I answer to the Question thus: That if a man, going to law with an other, forswes him in regard of *reuenge*, when he comes to the Lords table; he doth his dutie.

For doing that, he is not bound to the other, as hath beene said.

Sect. 2.

The Second thing, in the right vse of the Lords Supper, is the right Receiuing of it. Wherein there be two things required.

First, the renewing of our Knowledge, or Generall Faith. And then secondly, the renewing of our Speciall Faith in Christ.

Let the reason of both be obserued. This Sacrament containes many particular Signes; as not onely the bread and wine, but the actions about the same. The Signes may be thus distinguished. Some of them are *representing signes*; some are *signes applying*.

Representing signes are such, as doe lively set forth vnto vs Christ, with his benefits; as the bread and the wine, the breaking, and the powring. Applying are those, that doe appropriate the same; as, the giuing, and receiuing of the bread and wine. The first serues properly to renewe our knowledge. The second, to confirme the same by application.

Now answerable to the scope of the Sacrament, must be our right Receiuing, which consisteth, in renewing of our knowledge and faith, in the mysterie thereof.

Our Knowledge is renewed principally, by meditation in the vse of the Supper, after this manner.

First,

Heb. 7.25.

First, when we see two signes to be receiued, we must call to minde that Christ is our perfect *Saviour*, that is, both bread and water of life.

Secondly, when we behold the bread and wine, set apart by the Minister, and consecrated by repeating the promise, and praiers made for that ende; we must remember, that Christ was ordained and appointed by God, to be our Mediatour and Saviour. Ioh. 6.27. Act. 3.23.36.

Thirdly, when we see the bread broken, and wine powred out; we are to meditate of Christ, that was crucified for vs, and broken, both by the first death, and paines of the second, whereby life and righteousness was procured vnto vs.

Fourthly, the giuing of the elements into the receiuers hands, offers vnto our meditation, thus much; That God doth truly and really give Christ, with his merits and efficacie, to every beleeving receiuer.

On the other side, our Faith is renewed, by apprehension and application, in this manner. When the Minister gives the bread and wine, and the Communicant receiues them; at the same time, are we to lift vp our hearts to heauen, to apprehend Christ by faith; belieuing him, with all his benefits to be ours; that he was made man for vs, that he suffered, and died for the remission of our sinnes. For these outward symbolicall sacramen-

tall actions, serue to no other ende, but to signifie vnto vs, these inward actions of the minde and will, whereby we apprehend and receive Christ, to our saluation.

Here by the way, two Cases are propounded.

I. Case. What is to be done, if a man, after often receiuing, still doubteth, whether he hath faith or no?

Ansf. He must striue against doubting, and indeauour to beleue; beeing heartily sorrie for the weakenes and infirmite of his faith. And let him withall consider and remember, that God hath not onely giuen his promise, but set apart this Sacrament, to be a speciall signe and pledge of his mercie contained in the promise, for the upholding and strengthening of mans faith.

But some man will say; Mjne indeauour is nothing, if doubting preuaile. *Ansf.* It is not so. For if a man can be heartily sorrie for his infirmite; if he striue to beleue; if in heart he hungereth and thirsteth after Christ, faith is begunne, and he in some sort doth apprehend Christ. The poore begger by the high way side, enjoyeth the almes that is giuen him, though he receive it with a lame and leprous hand. The stomacke that lothes physick, if it receiuers into it at the first, but one droppe of the potion prescried, and that in very weake and fainting manner, it will be able at length to take be-

neft

nefit by a greater quantitie, and in the meane time it receiuers good. The man that is in close prison, if he sees but one little beame of the Sunne, by a small creuisse; by that very beame he hath vse of the Sunne, though he seeth not the whole bodie of the Sunne. In like manner, though our faith, the hand of our soule, be mingled with weakenesse and corruption; though we feele neuer so little measure of Gods grace in vs: yea, though our knowledge be neuer so small, yet it is an argument, that the Spirit of God beginnes to worke in our hearts, and that we haue by Gods mercie, begunne to lay holde on Christ.

It will be said further; If I feele not Christ giuen vnto me by God, I doe not, nay, I cannot beleue. *Ans.* In Nature it is true, that Experience beginnes first, and then followes Assurance; but in Spirituall and Diuine things, there is a contrary course to be taken. For here, we must beginne wigh faith, and in the first place, simply beleue gods promises; and afterward we come, by the goodnes of God, to feele and haue experiance of his mercie. This point was notably practised by Iehosaphat, who beeing in a great extremity, and seeing no way to escape, practised his faith in the first place, and said, *Lord, we know not what to doe, but our eyes are towards thee,* 2. Chron. 20. 12. And the like he taught the people at the same tyme, verf. 20. *Put your trust in*

the Lord, and ye shall be assured. Thus Abraham is said, above hope, to believe under hope the promise of God, even against sense, reason, and experience, Rom. 4.18.

II. Case. If in the very instant of receiving, a man feele his heart so hard, that he cannot lift it vp vnto God, what is then to be don?

Ans. First, hardnes of heart is twofold, *sensible*, and *insensible*. The Insensible hardnes of heart, is a great and dangerous iudgement. But the Sensible and felt hardnes, which is in Gods children, and which they feele and bewaile in themselves, is rather a blessing, then a curse. Of this, the people of God complained, Esay 63.17. And it must not discourage any Communicant, but rather comfort him, because it is a signe of grace. For if there were no grace in the heart, corruption & hardnes could not be feit.

Secondly I answer, that the benefit of the Sacrament, is not tied to the very instant of receiuing; but if before and after, a man lift vp his heart to God, he shall finde comfort, though for the present, he hath not so lively sense and feeling thereof, as he desireth. This alway prouided, that the same partie be displeased with himselfe, that he can not doe that which he would, and ought, nor in that measure, that is required. And such a one, must consider this to his cōfort, that though he doe not apprehend Christ, yet Christ apprehendeth and accepteth him.

Set. 3.

Sect. 3.

In the Third place; After the receiuing of the Sacrament, two things are required.

Righe vse after
Receiving.

First, that Thankes be giuen vnto God, not onely in word, but in every action of our life for Christ and all his benefits. Secondly, that not onely for the present, but euer afterward, still we renew our faith,repentance, and obedience.

But what is a man to doe, if after receiving, he finde no comfort? *Ans.* First, he must examine, whether he hath truly beleueed and repented, yea or no. If he hath not, then the fault is in himselfe, and not in Gods ordinance. If he hath, let not him be dismayed, for the joy of the Spirit is sowne in his heart; and though it lie hidde for a time, yet at length it will shew it selfe. *Psal. 97.11.*

CHAP. XI.

Of Adoration.

He Fourth Head of the outward worship of God, is Adoration; wherein we consider two things. First, what it is? Secondly, what be the Questions propounded concerning it?

Sect. 1.

What Adora-
tion is.

Sect. I.

For the former. Adoration in generall, is an outward Worship , signifying and testifying the inward worship of the heart. More specially , by it we must conceiue, the bowing of the head, and knee ; the bending and prostrating of the bodie; the lifting vp of the hands, eyes, and such like.

Adoration is two-fold ; Religious , or Civil.

Religious Adoration , is that worship of God, in which Religion and Godlines is exercised, expressed, and signified. In it there be two things alwaies ioyned together, and yet distinctly to be considered. The first and principall , beeing the foundation of all the rest, is the intention of the minde, whereby God is conceiued, as an absolute and omnipotent Lord , knowing all things , yea the heart of man; hearing the praiers of all men, in al places, at all times ; the author, preseruer, and giuer of all good things. The second , depending vpon the former, is the outward prostrating of the bodie, as the bowing of the knee, and such like, for this end, to testifie our subiection vnto God, as our absolute Lord, &c. This is it , which makes Adoration a true religious worship.

The other kinde of Adoration , is Civil, pertaining to the second Table , tearemed by some sociall ; because it is the adoration or wor-

worship, that fellow-creatures give one to another. And this (as the former) hath in it two things. The one is, the Intention of hym, that performeth it, which must be this; That the creature worshipped, is indued with excellent gifts of God: Or, that he hath a power of gouernment ouer vs. For one of these two, is euer the Ground of ciuill Adoration. The other is, the Action or Outward Gesture of the bodie; in token that the creature worshipped, is indued with excellent gifts, and graced with authoritie before-named. Here we must remember, that the bowing of the bodie, &c. and in generall, all bodily gesture performed, is one and the same, both in Religious, and ciuill worship; and the distinction standeth onely in the intent of the minde.

Sect. 2.

Now the Questions about Adoration, are two.

I. Question.

To what thing is Adoration due, and in what manner?

Ans. We must distinguish the things that are; and they be of three sortes, or rankes. In the first ranke, comes God the creator; in the second, the creatures; in the third, the Worke
of

of the creatures.

For the first; Adoration that is due to God the creator, must not be sociall, (for we are not Gods mates and companions,) but ony Religious. Yea, all religious worship is due to God, *and to him alone*: which I prooue thus. The Deuill when he tempted our Sauour, desired no more of him, but the prostrating of his bodie; yet vpon this ground, that he was the givener and disposer of all the kingdomes of the earth. But Christ denies it, and answers; *Thou shalt worship the Lord thy God, and H I M ONLY shalt thou serue*, Matth. 4.10. Againe, the very scope of Religious Adoration is, to acknowledge the Godhead, and the properties thereof. And hereupon, it must be giuen to God alone, and consequently not to the creature, vnlesse we will acknowledge a Godhead in the creature.

Here we are to remember two Caueteas, touching Religious Adoration.

First, if Adoration be giuen to the true God, with a false and erronious intention, it makes him an Idol. For example; If the bodie be bowed, with this intent, to worship God out of the Trinitie, as the Turke doth; or if he be worshipped out of the Son, with the Iew; thus doing, we worship not the true God, but an Idol. The reason is, because God is so to be conceiued of vs, as he hath manifested himselfe in his own word, and no otherwise. If otherwise, God is not conceiued, but an Idol.

dol or fiction of the braine ; and the Adorati-
on is not done to God, but to the Idol.

Secondly, to worship God in, at, or before
an Image, is idolatry & superstition; and God
so worshipped, is made an Idol. For he that
thus worships him, bindeth his presence, o-
peration, and grace, to those places, to which
God never bound himselfe, or his presence,
&c. God hath not appointed Images, to be
pledges of these things, either by promise, or
commandement. Hence it followes, that the
man, which worships God, otherwise then he
would be worshipped, or lookes to be heard,
when God will not be heard, is an Idolater.
Againe, God expressly forbiddes the wor-
ship of his Maiestie, in, at, or before any crea-
ture in heauen or in earth. Deut. 4.16, 17, 18,

19.

But the Idolater in excuse of his sinne, is
wont to pretend many things.

First, that whē he worshippeth, he intends
not to worship the Image, but God in the I-
mage. To this we answer, that it matters not
what his meaning is. For let him intend what
he wil, if God detesteth that manner of wor-
ship, it is not to be tended vnto him, in any
sort. The Israelites worshipped not the calfe
it selfe, but God in the calfe, Exod. 32.8. yet
then Moses saith, that they worshipped an
Idol.

Secondly, he alleadgeth, that in the olde
Testament, God was worshipped before the
Arke;

Arke ; and that there he promised to hear the praiers of his people. *Ans.* The reason is not alike. For they had an expresse commandement, giuen them by God, touching Adoration before the Arke ; and a promise, that they should be accepted and heard. But the Idolater hath no such commandement, or promise.

Thirdly, he obiegetteth, that Subjects doe kneele downe before the chaire of estate in the absence of the King or Queene, in token of subiection due vnto them ; and therefore much more may they to the Images of God, and Saints in heaven glorified. *Ans.* This reason is also insufficient. For the kneeling before the chaire of estate, is a meere ciuill Testimonie of ciuill worshippe , and beeing referred to this end, to shew loialtie and subiection to lawfull Princes , it stands in force by the commandement of God. But there is no such warrant from Gods word , for bowing to Images ; neither is it his will, that they should be tokens, and pledges of his presence.

The second sort of things that be , are the creatures , which must be distinguished into four kinds. I. wicked spirits. II. good Angels. III. liuing men. IV. men departed.

Touching wicked Spirits or Devylls, the Question is , What is the Adoration that is due vnto them ?

Ans. They are the enemies of God, and ac-

accursed of him; therefore no honour or ser-
vice belongs vnto them, by his will and ap-
pointment. And for that very cause , we are
to haue no dealing with them at all. Nay, we
are vtterly to renounce, and abandon, what-
soever things come from the Deuill , or his
instruments ; as namely, all Spells , charmes,
Inchantments, &c. which serue to the wor-
king of wonders , and yet haue no such ver-
tue giuen them from God for that end,either
by creation,nature,word,or institution.

Now concerning the good Angells ;
If they did now appeare vnto vs , and we
had certaine knowledge thereof , we might
adore them. But how ? onely with ciuill and
sociale worship. For so we read, Gen. 19. 1.
that *Lot seeing two Angels comming towardses
Sodome,rose up to meete them, and boured himselfe
with his face to the ground.* By which example
it appeareth, that though Angels may be a-
dored, yet not with Religious, or that which
is mixed with Religious worship , but with
worship purely & merely ciuill. Whereupon
it was, that the Angel refused the worshipe
done vnto him by Iohn, saying, *See thou doe
it not: I am thy fellow seruant, and one of thy bre-
thren, &c.* Rev. 19. 10. I adde moreouer, that
sith at this day, the Angels appeare not vnto
vs; we may not worship them at all,either in
ciuill or religious manner , albeit we must e-
uer haue a reverent estimation of them.

As for liuing men , Adoration meetely ci-
vill,

vill, is onely due vnto them, and that i respect of the gifts of God, which we see to be in them, as also of their authoritie and place, which they haue amongst men. This is expressly intyned in the fift Commandement, *Honour thy father, &c.* and confirmed also by the example of Abraham, who stood vp, and bowed himselfe, before the people of the land of the Hittites, Gen. 23.7. Prouided alwaies, that this Adoration, be according to the laudable custome of the countrey, where they liue.

But for worship, either simply religious, or mixt, it is in no sort to be yeelded them. Thus Peter (when *Cornelius* met him, and fell downe at his feete) refused to accept of the honour done vnto him; which notwithstanding was not a diuine, but a mixed kinde of worship, performed vnto Peter, in a reverent opinion of his person, as beeing more then an ordinarie man, Act. 10.25,26. In like manner, Mordecai the Iewe denied to worship Haman, because the honour which the King appointed to be giuen vnto him, was an excessiue honour, hauing some diuine worship in it, such as was done to himselfe. Of the same sort, is the kissing of the Popes feete, which indeede is ciuill worship, but mixed with religious. For it is tendered vnto him, as to the Vicar of Christ, and one that can not erre; the like to which, is not done to any Emperour or Potentate on earth.

Lastly,

Lastly, touching dead men, or Saints departed, as Peter, Paul, and the rest; all the worship we owe vnto them, is no more, but a reverent estimation of their persons, and imitation of their vertues. Religious or ciuill Adoration due vnto them, we acknowledge none; because neither we haue to deale with them, nor they with vs. Therefore Romish Adoration of them we renounce, as flat Idolatrie: considering it giues vnto them a Divinitie, making them present in all places, to know our hearts, and heare our prayers at all times, which is the prerogatiue of God alone.

Now for vnreasonable creatures, no Adoration at all appertaineth to them, but onely a reverent, and holy vse of them. For Adoration, is a signe of Subiectiōn of the inferiour to the Superiour; but man is their superiour, & therefore he is to doe them no worship or seruice. And hereupon, we iustly condemne the Adoration of the reliques of Saints, of the bread and wine in the Sacrament, &c.

The Third sort of things, is the Worke of the Creature, to wit, Images. Where if it be demanded, what Adoration is due to them? I answer, None at all. Reasons. 1. We haue an expresse inhibition to the contrarie, in the second commandement, *Thou shalt not bēcōme to them, nor worship them, &c.* 2. The superiour must performe no adoration to the inferiour. Now though it shoulde be gran-

ted, that they were the Images of God, yet man is more excellent Image then they, and they are inferiour not onely to him, but euen to the baser sort of creatures. The worme is one of the basest creatures vpon the earth, yet it is a worke of God. The Image is a worke not of God, but of man. Man therefore may as well in all reason, & better, worship the worme, then the Image.

CHAP. XII.

Of outward Confession.

He first Head of Gods outward worship, is *Confession*. I meane not the Ordinarie or Ecclesiasticall Confession, but that which is made before the Aduersarie. Concerning which, there be many Questions commonly made.

I. Question.

Whether Confession of faith be necessarie, and when?

Ans. That Confession is necessarie, it appeares by manifest testimonies of Scripture. 1. Pet. 3. 15. Be readie to give an answer alwaies to every man, that asketh you a reason of the hope that

that is in you. Here is a flarte Commandement for Confession. Againe, Rom. 10.9.10. If thou shal confess with thy mouth, and beleene with thy heart, thou shal be saued. For with the heart man beleeveth unto righteousness, and with the mouth man confesseth to saluation. And Mark, 8.38. Who so ever shall be ashamed of me, in this adulterous generation of him shall the sonne of man be ashamed also, when he commeth in the glorie of his father, with his holy Angels. This is graunted of all Diuines, saue onely of some pestilent Heretikes.

The second part of the Question is, When Confession is to be made?

For answering whereof, this must be remembred for a Ground, that there is a distinction to be made, betweene Commandementes affirmative, and negative. The Negative bindeth at all times, and to all times. For it is not lawfull at any time, for a man to doe euill. The Affirmative binds at, and in all times, but not to all times. For it commands a dutie to be done, which neverthelesse is not at all times to be done. For example: To giue almes, is prescribed by an affirmative commandement, and yet almes are to giuen onely at fit times, and occasions. Herevpon it pleased the Lord, to propound part of the Morall Law, in negative teairnes, because negatives are of greater force. Now Confession, beeing commanded not by a negative, but by an affirmative commande-

ment, we are not bound thereunto, at, and to all times, but when iust occasion is offered.

When then (may some say) are the espe-
ciall times, in which, Confession is to be made
before the Aduersarie?

Ans. There are two principally, to which all the other may be reduced. The first is, when we are examined touching our Religion, by them that are in authoritie, as by Magistrates, Princes, Judges, &c. For at such time we are lawfully called to make confession of our faith, and may doe it with boldnes. Thus much the place before-named importeth, where we are inioyned *to be ready to give an account, &c.* Pet. 3.15. that is, not to every Examiner; but to those alone, who haue power and authoritie giuen them by God, for that purpose. And the same is implied in Christ's speech to his Apostles, Math. 10.16. *And ye shall be brought before gouerners and Kings for my sake, in witness to them and to the Gentiles.* And in this case, not to make profession of our faith, is in effect to denie Christ; to scandalize the Church, and greatly to prejudice the truth. The second time of Confession is, when in the want thereof, Gods glorie is directly impeached, the saluation of men hindered, and our neighbour offended. And then we are necessarily to confess, though no examination be made.

If it be here asked, How we may be able
to

to discerne of this time? The answer is; by Christian wisdome, which teacheth vs, that when by our silence,wicked men are emboldened to speake euill of Gods word, and weake ones occasioned to fall from the faith, then is the fittest time,to stand in the defence and maintenance of the truth. Out of these two tynes and cases,Christians haue libertie not to confess but may lawfully conceale their faith; nay (which is more) their persons;by changing their habit and attire, vp-on this ground,because the affirmatiue commandement doth not alwaies bind.

Here it is obiected.First,that we are sauued only by faith, and therefore confession is not necessarie? *Ans.* We must consider faith two waies. First, as an instrument created in the heart,whereby we apprehend, and apply Christ with his benefites to our selues, for our iustification & saluation. Secondly, faith must be considered more largely, as it is a way,to bring vs to life euerlasting. Now in the first acceptio,it may truly be said, that we are sauued by faith alone. For there is no grace of God, where by we take hold of Christ, but faith. But if we take it in the second sense,as a way to life,then we may truly say, that it alone saueth not, but hope, loue , repentence,good works, and all diuine vertues. In this sense Paul saith , *we are sauued by hope* Rom. 8. 24. because by it we wait for our saluation and hope is the way , in which all

must walke that looke to be saued. Againe he saith; *Momentany afflictions doe worke vnto vs an eternall waight of glory.* 2. Cor. 4.17. But how? Not as causes, but as waies, signes, and markes, that giue vs direction to our journies ende. And thus, The woman is said to be *saued by bearing of Children,* 1. Tim. 2. 15. Which bearing and bringing vp of children, is no cause, but onely a way wherein she must constantly walke to glory. And though in mans judgement, that may seeme a way of misery and death, yet indeede it is otherwise, if the Children *continue in faith, loue, and holynesse with modestie.* Againe, the Apostle James saith, that *Abrahams faith wrought together with his works,* Iam. 2. 2. which are likewise not to be vnderstood, as working causes, but as testimonies and evidences, declaring and manifesting that he was iust in the sight of God.

Secondly it is obiectted, that confession of our faith to God is sufficiēt. For so Saint Paul seemes to say; Rom. 14. 22. *Hast thou faith? have it with thy selfe before God:* Therefore confession before man is not needfull. Ans. The Apostle speakes not of that faith, whereby we are iustified and saued, but of that which standeth in a perswasion, of the vse or not vse of things indifferent. And this a man may *keepe to himselfe,* that is, he may so vse it, as he shall not thereby offend his brother. That commandement was giuen by

Paul

Paul for those times, when men were not fully perswaded of the vse of God creatures, as meates, drinke, &c. but to these times it is not.

II. Question.

Whether it be lawfull for a man being vrged, to goto Idol-service, and heare Masse, so as he keepe his heart to God?

Answ. It is not; and I prooue it by the scope of the eighth and tenth Chapters of the first Epistle to the Corinthians, where the Apostle disputes the Question, whether the Corinthians might goe into the temples of Idols, and eate of meat offered vnto them, in the meane time, not partaking with Idolaters in the worship of the Idols? This he auoucheth to be vtterly vnlawfull, & for that purpose tells the Corinthians, *That they cannot drinke of the cuppe of the Lord, and of the cuppe of Devils.* Now as this was vnlawfull for them, so it is vnlawfull for any Protestant, to goe to any Popish assembly, to heare Masse. Again, God is the Creator of the Body and Soule; therefore he is to be worshipped in both; & consequently we robbe him of his due, when we refuse our heart to him, and give our bodies

dics to Idolls. To this purpose Paul exhorteth the Romanes, to giue vp *their bodies* a liuing sacrifice , holy , and acceptable vnto God, Rom. 12.1. Which place vitterly condemneth the error o f some, who think, that God will be content with the soule, and that they may bestowe there body, in the seruice of the Deuill.

But ag ainst this doctrine sundrie things are alled ged. The first is, the example of Naaman, 2. Kings 5.18.19, who said to the Prophet, *when I bowe my selfe in the house of Rimmon, the Lord be mercifull to me in this thing.* To whom Elisha answered, *goe in peace.* Here(say some) the Prophet giues leaue to Naaman, to worshippe in an Idolls Temple.

To this, there be sundrie answers given. Some affirme, that Naaman speaks onely of Ciuill, and Politique worship; and not of Religious. For his office was to kneele down in the temple, that the King might leane vpon his shoulder, when he worshipped the Idoll. And Naaman makes open protestation, v.7. that he will worship no God but the God of Israel.

Others answere, and that more truly, that Naaman doth acknowledge it a sinne, to goe to the house of Rimmon , and therefore he craues pardon for it , at the hands of God, twise togither, ver. 18. and withall makes a vowe, that he will thenceforth offer, neither burnt offering , nor sacrifice , to any other God

God, saue onely to the Lord , and hereunto
Eliisha answereth, *Goe in peace.*

Yet further it is answered, that Naaman requesteth the Prophet, to pray for him, that he might be constant in the seruice of the true God . And (in case he were drawne against his purpose, by humane frailtie, to bow againe before Rimmon, with his King;) that the Lord in mercie would pardon his offence. And to this the Prophet yeeldeth, saying, *Goe in peace.* As if he should say, Goe to; I wil pray for thee , to this ende and purpose. This text therefore giues no warrant for bodily presence , in Idolatrous assemblies.

The second Obiection. Iehu openly professed the worship of Baal, & yet he dissembled, meaning nothing lesser: 2.king. 10. 18. And the Lord commands him, for his diligent execution of that, which was right in his eyes, vers. 30.

Ansf. Iehu is commended, not for his dissembling, but for his diligence in destroying Achabs house, his religion, & the Priests, with all that belonged vnto them; though in other matters belonging to the seruice of God, he departed not from the sinnes of Ierobeam.

The third obiection. Dan. 3. 6. Nebuchad-nezzar made a deeree, that whosoever would not fall downe and worshipp the golden Image, should the same boare be cast into the middest

deft of an hoste fierie furnace. Now we doe not read, that any moe refused to obey but three, and therefore it seemes, that Daniel did worship the Image, as well as others.

Ansf. Daniel was not accused as the three children were, and for that cause, there is no mention made of his refusal. Againe, put the case he had beene accused, yet the King tooke no knowledge of his accusation, because he was in fauour, both with him, and the people.

The fourth Obiection. Paul togither with foure men, that had made a vow, yeelded to purifie himselfe, according to the law of Moses, because he would not offend the weake Iewes, Act. 21.24. And yet that Law concerning purification, as also the whole bodie of Ceremonies, was abrogated in the death of Chirst. Now if he might doe that, which was vnlawfull, for the auoiding of offence; why may not a man goe to Mass, and so preuent the scandall, which may be taken on the behalfe of the Papists?

Ansf. It is true, that there was an end put vnto the ceremoniall lawe by Christs death; yet it was not at the first wholly to be abolished, but by little and little. Againe the vse of ceremonies, remained as a thing indifferent in it selfe, tili the Temple of Jerusalem was destroied by Titus, and the church of the New Testament throughly planted. And till both these were accomplished, the vse of the

the ceremoniall law was no sinne; provided, that it were not holden, or vrged, as a thing necessarie to saluation.

Now whereas it is said, that we may be present at the masse, for the auoiding of offence; it may further be answered: first, that we are to doe our duties, though men be never so much offended: for it was the rule of Christ in like case, *Let them alone, they be the blind leaders of the blind*, Matth. 15. 14. Secondly, we ought not to doe euill, that good may come thereof.

The fist Obiection. The Masse is Gods ordinance, appointed by Christ, though now it be corrupted by men. *Ans.* It is a most damnable Idol, yea worse then any Idol of the Gentiles; and the adoration performed therein is most abominable, and hath more affinitie with grosse Gentilisme, then with the Institution of our Sauiour Christ.

III. Question.

Whether any man, especially a Minister, may with good conscience flee in persecution: and if he may flee, when?

Sect. I.

This Question consisteth of two parts Touching the first. Sundrie men are of opinion,

VVhether it
be lawfull to
flee

on that it is utterly vnlawfull to flie in persecution; as *Tertullian* who hath written a whole booke of this argument: and besides him, certaine Heretiques named *Circumcelliones*, in that part of Afrike, which we now cal Barbarie, and some also of the sect of the Anabaptists. But the truth is, that sometime it is lawfull to flie, though not alwaies. For prooefe whereof, consider these reasons.

First, Christ's commandement, Matth. 10. 25. *When they persecute you in one citie flee into another.* If it be saide, that this commandement was limited to the times, wherein the Apostles preached in Iewry, and therefore is temporarie. I answere; No; for there can not any text of Scripture be brought, to shew that it was euer yet repealed. And the Apostles (who had receiuied this commandement, euен after Christ's ascension, and the giuing of the holy Ghost,) being persecuted, did flie from one place to another, as we may read, Act. 9. 2. Cor. 11. If it be alledged, that if this be a commandement to flie, then all must flie: I answer againe, that though the commandement be generall to all persons, and therefore every Christian may lawfully shunne apparent danger: yet the same is particular, in regard of circumstances, of time and place. For though all may flie, yet there be some places and times, wherein men may not vse that libertie, as shall appeare afterward.

The

The second reason, is taken from the example of many worthie men recorded in Scripture. *Jacob* the Patriarch fled from the presence of his brother *Esaū* into *Haran*, to *Laban*. Gen. 27. and againe, from thence to the land of his fathers. Gen. 31. *Mōsēs*, after he had slaine the AEgyptian, fledde out of Egypt into *Madian*, where he lived 40.yeares, Exod.2. And this was no rash flight, but a worke of faith, Heb. 11. 27. *Obadias* the governor of *Ahab*s house, hid a hundredth men of the *Lords Prophets*, by fistie in a caue, and fed them with bread and water, when *Iezabel* would haue destroied them, 1.King. 18. 13. *Eliab* being in feare of his life, fled from *Iezabel* into *Mount Horeb*, 1.King.19.3. Again, in the N. Testament, our Sauiour Christ being in danger, withdrew himselfe, John 10.39. aud that sundrie times till the hower of his passion was come. Paul, when the Lewes tooke councell together to kill him, was let downe by the brethren in a basket through a wall in *Damascus*. Act.9.25. And when the Grecians went about to slay him, he was brought by the brethren to *Cesarea* and sent to *Tarsus*, ver. 29. 30. Again, being in daunger, he vſed Christian pollicie to faue himselfe. For by saying he was a *Pharisee*, he made a diuision betwene his accusers, the *Pharisees* and *Sadduces*, and so escaped. Act. 13.6.7. And if that were lawfull for him to doe, then is it also lawfull for a man, by flight

to sauue himselfe, in case of danger , whether he be a priuate man, or a Pastor.

Yet for the better clearing of the Answer, some allegations to the contrarie, are to be examined.

Obiection I. Persecution is a good thing, and that which is good, may not be eschewed. *Ans.* Good things, are of two sorts. Some are simply good, in, and by themselves; as vertues, and all morall duties : and these are not to be eschewed . Some againe , are good onely in some respects. Of this sort are things indifferent, which be neither comanded nor forbidden , but are good or euill, in respect of circumstances . And these may be eschewed , vnlesse we know what they be good for vs. Now persecution beeing of this kind, that is to say, not simply good, but onely by accident, may, be auoided; because no man can say that it is good or bad for him.

Obiection II. Persecution is sent of God, for the triall and good of his Church. *Ans.* First, euill things sent of God, may be auoided, if he shewes a meane or way, how they may be auoided.. For example-God sendeth sicknes, famine , the plague and sword ; he sends also meanes, and remedies for the preventing, and remouing of them, as phyficke and foode, &c. And these we may lawfully vse for the said purposes: and in like manner may persecution be auoided , if God offer meanes of escape. Secondly, there is a two-fold

fold Will of God, his *revealed*, and his *secret* will. By his Revealed will, he hath appointed, that in case of present danger, when meanes of escape be offered, they may be vsed. Now because they that flie lawfully, are assured of Gods revealed will, therefore in obedience therevnto, they vse the meanes to save themselues from danger. As for his Secret will, because it is vnknowne, and therefore yncertaine vnto vs, we may not rashly presume thereof, and against his expresse will, refuse the meanes offered, but vse them rather, till God reueale the contrarie.

Obiect. III. To flie in persecution, is a kinde of deniall of Christ, and against confession: he therefore that flies, seemes to make no confession, but rather to denie Christ.

Ans. Christian confession is double, *open*, or *implicit*. Open confession is, when a man boldly confesseth his faith, before the Aduersarie, euen to the death. This is the greatest and bighest degree of confessiou; and in it the holy Martyrs in former times continued euen to the losse of their liues, vndergoing the punishment of death, inflicted vpon them by the Aduersaries of Christ Iesus, for the maintenance of the truth. Implicit is: when a man to keepe his Religion, is content to forsake his countrey, friends, and goods. This is a second degree, inferiour to the former, and yet it is a true Confession, acceptable to God.

God. And vnder this kind , comes Flight in persecution. Whence it appeareth, that lawfull flight in times of danger, is no deniall of Christ,nor yet against Confession. For sometimes it pleaseſt God , to call men to professe his his name and truth openly, by ſuffering: sometimes againe, not openly by ſuffering, but by flying:& this latter way, though it be not ſo high a degree, as is the former, yet it is indeede and in truth, in the measure, a true profeſſion of Christ, and pleaſing vnto God.

Obiect . IV. Our Sauiour Christ commands vs, *Feeare not them that can kill the body,* Matth. 10. 28. Now if a man muſt not feeare them, then he muſt not flie.

Ans. The text ſpeaketh not of all feeare, but of ſuch feeare, as tendeth to Apostacie, & cauſeth men to renounce faith , and good conſcience. Againe , it ſpeakes of that feeare, whereby man feeareth man more then God. Thirdly, it ſpeakes of ſuch feeare , as by which a man is vrged to tempt God, by doing ſome thing that is repugnant to his will , and that out of his calling. Now when the Question is of Flight in perſacution , we vnderſtand not ſuch a flight, as tendeth to Apostacie, or argueth the feeare of man, more then of God, or that is repugnant to Gods will; but that alone, whereby we vſet the meaneſ offered, according to his appointment; leaſt we ſhould ſeeme to tempt him , and bring vpon our ſelues

selues vnnecessarie danger. And thus the first part of the Question, is answered.

Sect. 2.

The second is, concerning the Time; when a man may flie, Minister, or other? And for better resolution thereof, we are to remember, that there be eight Conditions required in Christian Flight, especially that, which pertaines to the Minister.

The first is, if there be no hope of doing good, by his abode in that place, where the persecution is. But while he conceives any hope of doing good, by teaching, preaching, or otherwise, he may not flie. This, the Minister shall easily discerne in Christian wisedome. To this purpose Paul, Act. 18.10. having a while preached at Corinthe, and finding that the Iewes detested him, and his ministerie, intended a present departure thence. But the Lord appearing vnto him, by night in a vision, warned him to stay: for (saith he) *I have much people in this cite*: that is, many that are to be converted, and brought vnto the faith. Every Minister in his place, must haue a special care of furthering Gods kingdome, whether it be by flying, or not flying.

The second Condition. Consideration must be had, whether the persecution be *per-*
small, or publicke. Personall is that, which is directed against this, or that mans person.

Publique, which is raised against the whole Church. If it be directed against the person of the Pastor, he may vse his libertie. For it may be, that his flight will bring peace to the church.

But what if the people will not suffer him to flie? *Ans.* They should be so farre from hindering of him in this case, that they ought rather to succour and releue him. Thus, when Demetrius had raised a tumult against Paul, vnder pretence of Diana, and he would haue presented himselfe vnto the people, in the common place; the Disciples suffered him not, Act. 19.30. And what care they had of his preseruation, the same ought the people to haue of their Pastor, in case of like perill. But, if the persecution be common to the whole church, then he is not to flie. For it is necessarie, at such times especially, that those which are strong, should support and confirme the weake.

The third Condition. If there be in the Pastor a moderation of minde. For he must take heede of these two extremities, that he be neither ouercome with excessiue feare, nor through ouermuch confidence, runne headlong into apparent danger. And that he may auoide these extremities, he must first pray vnto God, for wisdome, courage, and conflancie: and secondly, vse the consent and advise of the church, for his direction in this behalfe; that all things may be done
in

in wisdome.

The fourth Condition of lawfull Flight is, that the Minister withdraw himselfe onely for a time, & not vtterly forsake his charge, and calling. Yea, if he be principally aymed at in the persecution, he may lawfully goe apart; and it is the dutie of the church also, to see him conuaied away in safetie, till the persecution be ouer. And thus doing, he neither forsakes the church, nor his calling; but onely vseth the meanes of his preseruation, for the keeping of faith, and a good conscience. This warrant, our Sauiour giues to his Apostles, Matth. 10. 23. *When they persecute you in one citie, flee into another.* The ende of that commandement was, that the Apostles might preserue themselues in safetie, till they had preached the Gospell, to all the cities of Israel, as the next wordes doe declare.

The fifth Condition. If after due triall and examination, he finde not himselfe sufficiently armed with strength, to resist or beare the extremitie. For then he may retire himselfe, into some place of safetie; where he may live to the glorie of God, keeping faith and a good conscience.

The sixt Condition is: If he be expelled, or banished by the Magistrate, though the cause be vniust. For subiection is simply to be yeelded, to the punishments and corrections of Magistrates, though we doe not al-

waires tender Obedience to their commandements.

The seauenth is, If God offer a lawfull meanes, and way of escape; and doth (as it were) open a doore, and giue iust opportunitie to flie. In this Case not to flie, (especially if he haue not strength sufficient to stand out) is a tempting of God.

The eight Condition. If the danger be not onely suspected, surmised, and seeне a farre off; but certen and present. Otherwise the Pastour falles into the sinne of Ionah, who fore-casted dangers in his calling, and therefore preuented them by flying to Tarsus.

These Conditions beeing obserued, it may be lawfull both for Pastor and people to flie in times of persecution.

Sect. 3.

In the next place it may be demaunded,
When a Pastour, or other may not flie?

For answer hercunto, the Signes of vnlawfull flight are to be considered, and they are principally fourre.

The first is, when God puts into a mans heart, the Spirit of courage and fortitude, whereby he is resolued to abide, and stand out against the force of all enemies. Thus Paul, Act. 20. 22, went bound in the Spirit to Jerusalem. Where, though he knew that bonds and afflictions did abide him, yet he would not be dissuaded, but vttered these words of refo-

When a man
may not flie.

resolution. I passe not at all, neither is my life deare unto my selfe, so that I may fulfil my course with joy, and the ministracion, which I haue receiued of the Lord Iesu, to testifie the Gospell of the grace of God. This motion of the Spirit is not ordinarie, yet in the time of hot persecution, it hath beene found, in many worthy instruments of Gods glorie, as may be seene in the histories of sundrie Martyrs, in the daies of Queene Marje. But one especially, (of whom I was credibly informed) that hauing this motion, not to stand out, and yet flying: for that very act, felte such a sting in his conscience, that he could neuer haue peace till his death.

The second signe is, when a man is apprehended, and vnder the custodie of the Magistrate. For then he is not to flie, because he must, in all his sufferings, obey the Magistrate.

Here a Question is moued, Whether a man that is imprisoned, may breake prison?

To this, Popish Schoolemen answer, that he may; if the cause of his imprisonment be vnjust. And suitable to this assertion, is the common practise of Papists. We on the contrary say, and that truly, that no man beeing in durance, may vsē any vnlawfull or violent meanes to escape; for we may not, at any hand, resist the Magistrate in our sufferings. Seruants are commanded, to subiect themselves with patience, vnto the vnjust corre-

tions of their masters, 1. Pet. 2. 19. And this reason is giuen; *For it is thankworthie, of a man, for conscience toward God, to endure grieve, suffering wrongfully.* The Apostles, beeing in prison, y-sed no meanes to deliuere themselues; but when the Angel of the Lord had opened the prison doores, then they came forth, and noe before, Act. 5. 19. And that which Peter and the other Apostles did, must Pastours and other men also doe, in the like case, for Religion sake.

The third signe. When a man is bound by his calling and ministerie, so as in it, he may glorie God, and doe good to the church by preaching; then he must not flie. For, the duties of a mans calling, must be preferred before any worldly thing whatsoeuer, whether bodie, goods, friends, or life, &c.

The fourth signe. When God in his prouidence, cuts off all lawfull meanes and waies of flying, he doth then (as it were) bidde that man stay and abide. I say, lawfull meanes; because we may not vse those that are vnlawful, but rather rest contented, and resigne our selues wholly to Gods will and pleasure. We must not doe any euill, that good may come thereof; and of two euills, not onely not the lesse, but neither of both is to be chosen. So much of Confession.

CHAP. XIII.

Of an Oath.



He sixt Head of Gods worship, is an Oath : concerning which, three Questions are to be handled.

- I. What an Oath is ?
- II. How an Oath is to be taken ?

III. How farre forth it bindeth, and is to be kept ?

Sect. I.

I. Question.

What is an Oath ?

Ans. An Oath, is a religious, and necessarie confirmation of things doubtfull, by calling on God, to be a witnesse of truth, and a reuenger of falsehood.

The nature of an Oath.

First, I call it, a *Confirmation*: for so the Holy Ghost speaketh, *An Oath for confirmation, is among men an ende of all strife*, Heb. 6.16.

Secondly, I terme it a *religious confirmation*, because an Oath is a part of Gods Religion and worship. Yea, it is sometimes put for the whole worship of God: Isa. 19.28. *In that day, shall they say, we are by the Lord of hosts*: that is,

they shall worship the true God.

Thirdly I adde, a necessarie confirmation, because an Oath is never to be vised, in way of confirmation, but onely in case of meere necessarie. For when all other humane prooves doe faile, then it is lawfull, to fetch testimonie from heauen, and to make God himselfe our witnes. In this case alone, and neuer els, it is lawfull to vse an Oath.

Fourthly I say, in which God is called upon, as a witness of the truth, and a revenger of falsehood. This is added in the last place, because herein alone, stands the forme and life of an Oath; that in things doubtfull, we call God as a witness of truth, and a iust revenger of the contrarie. There be sundrie kinds of confirmation, as the affirmation, the assencion, and the obtestation. And by this Clause, an Oath is distinguishe^d, from them all; because in it, we call vpon God to give witnes to the thing auouched, but in the other three we doe not.

Now touching this last point, of the forme and life of an Oath, three Questions are to be answered, for the better clearing of the whole doctrine.

1. Question. Whether an Oath taken by Creatures, be a true Oath, and to be kept?

Ans. An Oath by creatures, is an Oath, though ynlawfull. For though there be not in it, a direct invocation of God for witnes, yet when we call the creature to give testimonie,

monie, we do then indirectly cal vpon God, because he is seene in them ; and looke how many creatures there be in the world, so many signes are they of Gods presence. This answer Christ himselfe maketh, Matth. 23. 21,
 22. *He that sweareth by heauen, sweareth by the throne of God, and by him that sitteth thereon,* that is, by God himselfe.

II. Quest. Whether an oath by false gods, be a true oath or no ? for example, the oath of the Turke by Mahomet ; the oath of Laban, by the gods of Nachor, that is, by his Idols : when as in them , there is no inuocation of the true God of heauen and earth.

I answer as before ; though it be not a lawfull oath, yet it is in value & effect an oath. For though that thing be a false god indeed, by which it be taken ; yet it is the true God, in the opinion of him that sweareth. Thus Mahomet is to the Turke, in stead of the true God, and is honoured of him as God : and therefore his oath by Mahomet, is a true oath. Thus when Jacob in the couenant that he made with Laban, sweares by the feare of his father Isaak , and Laban by the Idols of Nachor; Jacob accepted the oath which was tendered to him, in the name of a false god ; which he would not haue done , if it had not beene an oath at all. And hence the Case is plaine , that swearing by a false god, is an oath : and therefore bindeth the swearer in conscience, though it be vnlawfully taken.

III. Question. If in euery oath, God ought to be cited as a witnes, how then can God sweare by himselfe, seeing none can witnes vnto him?

Ans. This description of an oath, whereby the creature sweareth, includes not that oath, whereby God sweareth. For the ende why God sweareth is, to binde himselfe (as it were) with a bond vnto man, whereby he would haue man to repute him a lier, and no God, if he failes and keepes not his promise. Thus the Lord sweares in his wrath, Hebr. 6. 11. *If they shall enter into my rest.* The words of the oath, are to be vnderstood with this clause, *If, &c.* then let me be holden as no God, or as a false God. And in this manner is God said to sweare, when he manifesteth to man, that he is content to be counted no God, if that which he auoucheth by oath, be not performed.

Furthermore, in euery Oath, there be foure distinct things. First, an Affeuation of the truth; which should be auouched, though there were no oath taken. Secondly, a confession of the omnipotent presence, wisdom, iustice, and truth of God; whereby we acknowledge, that he is the searcher and knower of the heart; yea, that he is both witness, judge, and reuenger of falsehood and lying. Thirdly, Praier and Inuocation, whereby God is called vpon, to giue testimonie to the conscience of him that sweareth, that he speaks

speakes nothing, but the truth. These two actions, of Confession and Inuocation, doe make an oath, to be no lesse a true and proper part of Gods worship, then praier it selfe. Fourthly, Imprecation, in which a man acknowledging God the iust reuenger of a lie, bindes himselfe to punishment, if he shall sweare falsely, or speake an vntruth wittingly or willingly.

Now, though these be the distinct parts of an Oath, yet all of them are not expressed in the forme of every oath; but sometimes one, sometimes two of the principall, and the other concealed, but yet alwaies understood. For example: The Prophet Ieremie teacheth the people of Israel a forme of swearing, *Thou shalt sweare, The Lord liueth*, Ierem. 4. 2. In which, there is expressed onely the second part, Confession, and in that, the rest are to be understood. Againe, the words of Ruth to Naomi, *The Lord doe so to me, and more alſo, if right but deaſt depriue me and thee*, are onely an Imprecation, in which the other parts are infolded. So, the oath which God maketh, Heb. 3. 11. *If they ſhall enter into my reſt*, is expressed onely by imprecation, and the other parts vnderſtoode, though they be not mentioned. In common ſpeach betweene man and man, it is vſually auouched, (though moft wickedly,) *If it be not thus or thus, let me be hangēd, I would I were dead, I would I might never mooue hence, &c.* Now this auouchment, how-

howsoeuer it may be taken, is indeed a form of swearing, in value and force all one with the oath of God, when he saith, *If they enter into my rest, let me be no God, but a deceiver.*

Sometimes two parts of the foure, are expressed, and the rest vnderstood. 2. Cor. 1.23; *Now I call God to record unto my Soule.* Here Invocation with Imprecation, is vttered in speach, and the other two conceiuied in the minde. By these particulars, we see it vsuall in Scripture, to propound formes of swearing, by expressing some one, or two particular parts in stead of the rest, yet so, as the parts concealed be all vnderstood: for otherwise the oath is not formall and entire.

Sect. 2.

II. Question.

How an Oath is to be taken in a good and godly manner?

For the answering hereof, two Rules are to be remembred.

The first Rule. He that will take an Oath by the name of God, must sweare *in truth, in judgement, in righteousness,* Ierem. 4.2. Here three vertues are required in a lawfull Oath.

First, that it be made *in truth.* And we must know, that there is a double truth, the one

one, of the thing spoken: the other, of the minde wherein it is conceiued. Truth of the thing is, when a mans speech is framed according to the thing, as it is indeede, or as neare as possibly may be; and that because God is truth it selfe: This is called by Schoolemen, *Logical veritie*. Sometimes by reason of mens frailtie, the truth is wanting, because we know not things as they are. The truth of the minde is, when a man speakes or sweares as he thinketh, or is in conscience perswaded of the thing; and this the Schoolemen tearme, *Moral veritie*. Now, though the first of these two be wanting, yet the latter must necessarily be in an oath, leaft we fall into perarie.

The second vertue is *Judgement*, that is, prudence or wisdome. This Judgement requires discretion, and consideration, principally of fие things. First, of the thing in question, which is to be confirmed. Secondly, of the nature of the oath, that is taken. Thirdly, of the minde, and true meaning of him that sweareth. Fourthly, of the particular circumstances, of time, place, and persons, when, where, and before whome he sweareth. Fiftly, of the euent or issue of the oath. All these are duly to be regarded, that we sweare not rashly, or vnadvisedly.

The third is *Iustice*, wherin also care must be had of two things. First, that the point to be confirmed, be lawfull. And it is then law-

lawfull, when it may stand with pietie, and charitie. Secondly, that the occasions of taking the oath, be also iust; and they be chiefly four. I. When it may further Gods glorie and worship: or serue to prooue some doctrine of saluation, in whole or in part. II. When it may tende to the furtherance of brotherly loue; or to the preseruation of our neighbours life, goods, or good name: or further, to the confirmation of some league, couenant, or contract made betweene parties, vpon good ground, and for good and necessarie purposnes. III. When it serueth, to refleeue a mans owne priuate necesstie: as when one sweares to maintaine his owne good name, goods, or life; to confirme his owne faith and truth in contracts. An example hereof we haue in Paul; who to confirme the Romanes, in the perswasion of his loue and care of their saluation, saith, *God is my witnessse (whome I serue in my spirit, in the Goffet of his Sonne) that without ceasing, I make mention of you,* Rom. 1.9. And againe, to keepe his owne credit and good name, among the Iewes, *I say the truth in Christ, I lie not, my conscience bearing me witnessse, in the holy Goffet,* Rom. 9.1. IV. When the Magistrate doth exact it, by order of iustice. This, though it be a iust occasion, and warrant of an oath, yet three Cauents are in it to be obserued.

First, that the oath be ministred lawfully, not against pietie or charitie. Secondly, he which

which takes an oath , rendered by the Magistrate, must sweare according to the minde and meaning of the Magistrate who exacts the oath, and not according to his owne private intent. Thirdly, he must not sweare ambiguously , but in a simple sense , so as the words of his mouth, may be agreeable with that, which he conceiueth in his heart. Psal. 15.1. And whatsoeuer oath is taken without obseruation of these Cauets, the same is not taken in truth , but in fraud and deceit. Popish teachers affirme, that in some cases, they may sweare in a doubtfull meaning. And this they practise in time of daunger, when being conuerted before the Magistrate, and examined , they answer *Yes* in word , and conceiue a negation, or *No* in their mindes. A practise most impious , and flat against this excellent Rule of the Prophet , that a man should sweare in truth, judgement, & iustice.

The Second Rule is , That the forme in which the oath is propounded , must be a plaine , simple , and direct forme , wherein God is directly called to witnesse. For his worship is directly to be giuen to him : and therefore the oath also, beeing an Inuocation of his name , and a part of his worship, is directly to be made.

That the meaning of this Rule , may the better appeare, one Question is to be answered; Whether in the Forme of an oath,a man may not sweare , directly by creatures , and

indirectly by God?

Most of the Popish sort, and some Protestants hold, that he may. But the truth is otherwise. *I say unto you* (saies our Saviour) *swear ye not at all: neither by heaven--nor by the earth--nor by thy head, &c.* Matth. 5. 34. In which words, he forbids all indirect oaths, whereby men sweare directly by creatures, and indirectly by God: for so did the Pharisees. Againe, if a man might sweare by creatures, & conceale the name of God, it would diminish his Maiestie and authoritie, & much deceit might be vsed: for the swearer might say, that he sware not, but onely vsed an obtestation.

Against this it is objected. I. That Joseph sware by the life of Pharaoh, Gen. 41. 35, therefore it may seeme, that oathes by creatures are not vnlawfull. *Ans.* First, it may be faide, that Joseph sinned in so swearing: for therein he imitated the Egyptians, who sware by the life of their King. Secondly, it may be answered, that Joseph doth onely make an affeueration, and not an oath.

Obiect. II. The church in the Canticles takes an oath, by the creatures, Cantic. 2. 7. *I charge you, daughters of Jerusalem, by the roses, and by the hindes of the field, &c.* *Ans.* It is no oath, but an obtestation, whereby the church calls the creatures, to wittnesse her earnest affection to Christ. The like is made by Moses, Deut. 30. 19. when he saith, *I call heaven and*

and earth to record against you this day. And by Paul in charge to Timothie, 1. Tim. 5. 21. I charge thee, before the elect Angels. In which, and the like speeches, there is no swearing, but a kind of citation, or summoning of the Creatures as witnesses. And there is great difference betweene an oath and an obtestation. In the Obtestation, there is no more, but a calling of the creature to give testimony, the matter beeing alreadie apparent and manifest. But in an Oath, where the matter is not so manifest, God is made not onely a witness, but also a judge and revenger.

Obiect. III. Saint Paul sweares by his rejoicing in Christ, 1. Cor. 15. 31. which rejoicing was a created passion, or a creature.
Ans. That was also an obtestation, or a word of auouchment, and asseueration; and not an oath. For it is all one, as if he had said thus; My sorrowes and afflictions, which I endure for Christ, would testify (if they could speak) that as certenly as I rejoice in Christ, so certenly I die daily.

Obiect. IV. Abigail sware to Dauid by the creature; *As the Lord liveth, and as thy soule liveth,* 1. Sam. 25. 26. *Ans.* The former part of her speech, may be called an oath, but the latter is onely an obtestation, or earnest auouchment, joyned with an oath.

Now, although it be in no sort lawfull to sweare by creatures, yet when a man sweareth directly by God, he may name the crea-

tures in way and forme of an oath ; specially if he make them as his pawnes , and pledges, set before God, that he may iustice, beenged vpon him in them, if he lieth and sweareth not a truthe.

Sect. 3.

III. Question.

How farre-forth doth an Oath binde, and is to be kept?

The answer to this Question is large, and therefore for orders sake I distinguish it into two parts, and first I will shew when an oath bindes; secondly when it bindeth not.

For the first; An Oath taken of things certaine, lawfull, and possible, is to be kept, yea and bindes alwaies, though it bee tendred even to our enemies ; To this purpose God hath given special Commandement in sundry places. Numbers, 30.3. *Whosoever sweareth an oath, to bind his soule by a bond, he shall not break his word, but shall doe, according to all that proceedis out of his mouth:* Mat. 5.33. *Thou shalt not forswear thy selfe, but shalts performe thine oaths unto the Lord:* Exod. 20.7. *Thou shalt not take the name of the Lord thy God in vaine;* that is, lightly and rashly . But Gods name is taken in vaine, when an oath made of things lawfull and possible is not kept; Dauid , at the humble request of Shimei , (who had before cursed

curſed him) pardons his fault for the time, & ſwears to him that he ſhould not die, 2. Sam, 19. 23. Dauid made conſcience of this oath, knowing himſelfe to be bound thereby, and therefore till his death he kept it; onely hee charged Salomon not to count him innocent. 1. King. 2. 9.

Now for the better clearing of the anſwer, we are to conſider four particular caſes touching this point.

1. Caſe. What if a man take an oath by ſafe Gods, whether is he bound to keepe it, yea or no?

Anſ He is, and the reaſons are theſe; First from the like. There was a queſtion among the Sribes and Phariſies, Matt. 23. 16. whether a man ſwearing by the creature were a debtor or no? The Phariſies taught, that if a man ſwore by creatures, the oathe did not binde; But Christ verſ. 20. affirmeſt, that he that ſweares by the Temple, or by the Altar or by heauen, ſweares by God indirectly, & ſo takes an oathe, though not a lawfull oath; and thereupon remaines bound, and is a debtor; now by proportion he that ſweares by false Gods, ſweares by God indirectly, because the false God is, in the opinion of him that ſweares, a true God, and ſo his oath bindeth, and is to be kept. Secondly, Abraham accepts the oathe that Abimlech tendreth vnto him in the name of a false God, Gen. 21. 23. So doth Jacob accept of the

oathe made vnto him by Laban, Gen. 31. 53. which they would not haue done, if their oathes had not beeene sufficient bondes, to binde them to obseruation, and performance.

It will be said; He that admits of an oathe by an Idoil, doth communicate in the sinne of him that sweareth. *Ans.* In case of necessitie, a man may admitt of such an oath without sinne. A poore man, beeing in extreme want, borroweth of an vsurer vpon interest. It is sinne to the vsurer to take it; but it is not so in the poore man, who is compelled by the vsurer to giue intereit: Thus the poore man doth vse well the iniquitie of the vsurer: So it is in an oath; A Godly man may well vse, and take benefite by the wicked oathes of Idolaters, so farre forth as they shall serue for the ratifying, and confirming of lawfull covenants.

II. Case. If a man take an oathe, and afterward endure hurt or damage by it, whether is he then bound to keepe his oath or no?

Ans. If the losse be but temporarie & priuate, (the oath beeing made of a thing lawfull) it must be indured. For Dauid reckoneth it among the properties of a good man, *That he sweareth, and changeth not, though it be to his hurt.* Psal. 15. 4.

And here a difference is to be made betwene a promissorie oath, an a single promise.

A single

A single promise may be reversed by the will, and consent of him, to whom it is made; but a promise made by an oath, is to be kept, though losses and hinderances ensue thereupon. For the reverence we bear to the name of God used in the oathe, ought to be of greater force with vs, than any priuate hinderance or inconueniece, which may befall vs, vpon the performance of the same.

III.Case. Whether doth an oath binde conscience, whereunto a man is drawne, by fraud and subtilitie?

Ans. If the oath be of things lawfull and possible, it bindeth and is to be kept, though we were induced to it by deceipt. Ioshua deceived by the Gibeonites, was brought to make Couenant of peace with them, and to bind it by an oath: Now perceiving after three daies, that they had wrought it by craft, he would not touch them, in reverence of the oath, that he had taken. Iosh. 9. 18, 19, 20. And about 300. years after, whē Saul had slaine certaine of the Gibeonites, the Israelites for that fact, were punished with three yeares famine; which could not be staied, till seauen persons of Sauls house were hanged vp in Gibeah. 2.Sam. 21.

IV.Case. What if a man take an oath by feare and compulsion, is he to keepe it, yea or no? For example; A man falling into the hands of theeeues, for the safetie of his life, is urg'd to take a solempne oath, that he will

fetch and deliuere them some portion of money, and withall neuer disclose the parties. The oath beeing thus taken, the Question is, whether he be bound to keepe it?

Ans. Some Diuinnes are of opinion, that the oath is to be kept, and some say no: but generally it is answered, that it must be kept, because this feare did not abolish the consent of his will. But if it be alleadged, that in so doing, he shall hurt the common-wealth; Answer is made, that if he doe not sweare secrete, he may in probabilitie bring greater damage to the weake publike, in depriving it of a member, by the losse of his owne life. But it will be said, by this meanes he mainaines a theefe. *Ans.* Be it so; yet he remaines excusable, because that was not his intent, but onely to preserue his owne life, to the good of the Common-wealth.

Thus the most and best Diuinnes doe hold. But for my part, I leauue it in suspense; though it seemes in likelihood that the partie which sweares silence, doth after a sort maintaine theft, and communicate with the finne of the robber: and further giues occasion, that others may fall into the like hazard and iopardie of their liues. And so much of the first part of the Answer.

The second part of the Answer to this third maine Question followes: namely to shew, when an oath bindes not. An oath doth not binde in sixe Cases.

I. When

I. When it is against the word of God, and tends to the maintenance of sinne. The reason is, because when God will not haue an oath to bind, it must not bind: For an oath must not be a bond of iniquitie. Herevpon Dauid hauing sworne a rash oath, to destroy Nabal and his house, and beeinge staid from it by the Lord in the meanes of Abigail; he praifeth God in this manner: *Blessed be the Lord God of Israel, which sent thee this day to meeke me, and blessed be thy cornfell, and blessed be thou, which hast kept me this day from coming to shed blood.* 1. Sam. 25. 32. 33.

II. If it be made against the wholesome lawes of the Commonwealth; because every soule must be subiect to the higher powerts. Rom. 13. 1.

III. If it be taken of such persons, as want reason; as of children, mad-men, or fooles; because they know not what they sweare: and there can be no binding of Conscience; when he that sweareth wanteth reason to discerne what he doth.

IV. If it be made by those who are vnder the iuision of their superiours, and haue no power to binde themselues; as by children which are vnder the gouernment of their Parents: For these are part of their parents goods; and therefore not fit to undertake an oath, without their consent. Neither are they to choose a calling, or make any contract of themselues; but onely by the direction and

advise of their parents; though some of the Popish sort do erroneously teach, that a child may binde himselfe by oath, to become a Monke of this or that order without Consent of Parents.

V. If it be made of things impossible: for then it is a vaine oath.

VI. If at the first it were lawfull, and afterward become impossible and vnlawfull. For such othes God himselfe may be said to reuerse. Thus if a man binde himselfe by oath to live in single life without marriage, and after findes that God hath not giuen him the gift of continencie; in this case, his oath becomes impossible to be kept, and therefore beeing reversed by God, and becoming vnlawfull, it may be brokē without impiety.

To these sixe, the Papists adde two other. The first, when the oathe is made vpon custome. And they put this example; If two men going out of a dore or ouer a bridge, the one sweares by God that he will not goe first; likewise sweares the other: yet at the last after contention, one of them goes first. In this case, saies the Papist, the oathe bindes not. *Ans.* Custome cannot make that, which is sinne, to be no sinne, or periurie, to be no periurie: but rather doubles the sinn, & makes it aboue measure more vile & abominable; and they that giue themselues to this vsuall, and customable swearing, cannot but often-times become guiltie of flat periurie.

The

The Second Case is, when the Superior power, that is, the Pope, or other inferior Bishops, giue order to the contrarie, by relaxation or dispensation. *Ans.* It is false. For in euery lawfull oath there is a double bond; one of man to man, the other of man to God. Now if in the oath taken, man, were onely obliged to man, the oath might be dispenseable by man: But seeing man, when he sweareth to man, sweareth also to God, and thereby is immediately bound to God himselfe; hence it followeth, that an oath taken, cannot haue release from any creature. Therefore our Sauiour Christs commandement is, *Thou shals not forswear thy selfe, but shals performe thy oathes, to whom? to the Lord,* Math. 5. 33. And the oath that passed betweene David and Ionathan, is called *The Lords oath,* 2.Sam.21.7, and 1. Sam. 20.8. God will haue the oath to binde, as long as seemeth good vnto him; yea and cease binding, when it please him. And that which himselfe bindeth, or will haue to be bound, no creature can loose; *The things which God hath coupled, let no man separete.* Math. 19.6. And herein the Pope shewes himselfe to be Anti-christ, in that he challengeth power to dispense with a lawfull oath, made without error or deceit, of things honest and possible.

Out of this answer, another Question may be resolued; namely, when doth a man commit Perjurie-

Ans.

Ansf. 1. When a man sweares that which he knowes to be false. 2. When he sweares that, which he meanes not to doe. 3. When he swearing to doe a thing, which he also meanes to doe, yet afterwards doth it not. In these three, the not performing of an oath made, it flat perjurie.

That we may yet be informed, concerning the sinne of Perjurie, one Question of moment is to be skanned. In Societies and Corporations, there be Lawes and Orders; to the keeping whereof, every one admitted to an office takes a corporall oath: Afterward it falleth out vpon occasion, that he breakes some of the saide Statutes: The Question is, whether he be not in this case perjured?

Ansf. Statutes are of two sorts. Some are principall or fundamentall, which serue to maintaine the state of that bodie or corporation. Others lesse principall, or mixt, that serue for order or decencie. In the stittutes principall, the lawmaker intends obedience simply; and therefore they are necessarie to be kept. But in the lesse principall, he exacts not obedience simply, but either obedience, or the penaltie; because the penaltie is as much beneficiall to the state of that body, as the other. The breach of the former makes a man guiltie of perjurie; but it is otherwise in the latter, so be it the delinquent party be content to beare the mulct, if it be imposed. Thus, students and others belonging to such

such societies, may in some sort excuse themselves, from the sinne of periurie, though not from all fault, in breaking some of the lesser locall statutes, eis few could live in any societie without periurie.

Yet one more Question is propounded touching periurie, whether a man may exact an oath of him, whome he feares or knowes will forswear himselfe? *Ans.* A priuate man must not; but a Magistrate may, if the partie offer to take his oath, (not beeing vrged thereto,) and be first admonished of the grievousnesse of the said sinne of periurie. In the execution of Ciuill Justice, Magistrates must not stay vpon mens finnes: Moses expected not the Israelites repentance, for their Idolatrie; but presently proceeded vnto punishment. Neither must the publicke good of the Common wealth be hindred, vpon the likelyhood or suspition of a mans periurie.

CHAP. XIIIIL

Of Vowes.

He Seuenth head of the Ourward worship of God, is concerning a vowe. All the Questions whereof may be reduced to these fourre.

I. Question.

What is a vowe?

Ans. A vowe, is a promise made to God of things lawfull and possible. I call it a promise, to distinguish a vowe from a single purpose. For a purpose may be changed, but a vowe lawfully made cannot. Again, there is great difference between these two: for in a vowe, there is first, a purpose to doe a thing: secondly a bindiug of our selues to doe that we purpose. For this cause I term it a promise, because it is a purpose with a bond without which there can be no vowe made.

In the next place I adde, a promise *made to God*; not to Saint, Angell, or Man. The reasons are these. First, a vowe is properly the worke of the heart, consisting in a purpose. Now God alone knowes the heart, and he alone

alone is able, to discerne of the purpose and intent of the same: which no Angel, Saint, or other creature can possibly doe. Secondly, when the vow is made, none can punish and take revenge of the breach thereof, but God. Thirdly, in the old Testament, the Iewes never vowed, but to God; because the vowe was a part of Gods worshipp: Deut. 23. 21.
When thou shalt vow a vowe unto the Lord thy God, shouldest thou not be slack to pay it; for the Lord thy God, will surely require it of thee; and so it shouldest be sinne unto thee. Where, by the way, we may take notice, of the superstition of the popish Church, that maketh vowes to Saints and Angels, which is in effect to make them gods, and to worship them as the Iewes worshipped God in the old Testament.

II. Question.

*Whether a vowe, be now in
the newe Testament, any part
of Religion, or Gods worship?*

The answer is threefold.

First, if a vowe be taken for a promise of morall obedience; the answer is, that a vowe is indeed the worship of God, and so shal be, to the ende of the world: For as God (for his part) promiseth mercie, in the covenant of grace; so wee in Baptisme, doe make a vowe, and promise of obedience to him, in all his commandements; and therefore Peter calleth

leth Baptisme *a stipulation*, that is, the promise of good conscience to God. This promise once made in Baptisme, is renewed so oft as we come to the Lords Supper, and further continued in the daily spirituall exercises of Invocation, and Repentance.

But it may be said, we are already bound to the obedience of the Law, by order of Divine Justice; therefore we cannot further binde our selues. *Ans.* He that is bound by God, may also bind himself. Dauid though he was bound by god in conscience, to keepe the Law, yet he binds himselfe freely by oath, to helpe his own weaknes, & to keepe himselfe from falling, when he saith, *I haue sorne, and will performe it, that I will keep thy righteous judgement,* Psal. 119. 106. And the same bond is no lesse necessarie and behooffe full for vs, if we consider how prone and readie we are to fall from the worship of God.

The second Answere. If a vowe be taken for a promise of some ceremoniall dutie, as of Sacrifices and Oblations, or of giuing house, lands, and goodsto the Temple; then we must put a difference betweene the Olde Testament and the new. In the Old Testament, the vowe of such duties, was part of Gods worshipe; but in the newe it is not, and that for these Reasons.

First, the Iewish ceremonies were to the Iewes, a part of Gods worshipe, but to vs Gentiles they are not; considering they are all in

in Christ abolished, and none of them doe now stand in force by Gods Law to vs. Thus the Passeover was a ceremonie, or seruice, appointed by God to be obserued of the Israelites and their posteritie, Exod. 12.24.25. and therefore stood as a part of Gods worshippe to them for a perpetuall ordinance. But to vs in the new testamente, both it and other Legall ceremonies are abrogated, and we haue onely two Sacraments to be administered and receiueth, as seales of the Promises of God, and parts of his worshippe, Baptisme, and the Supper of the Lord.

Secondly, that which is not commended vnto vs by God, *in the name of worshippe*, is no worshippe to vs. Now, the ceremonies of the Iewes, are no where commended vnto vs in that name; and therefore it is a vaine thing for any man to vowe the obseruation thereof.

Thirdly, yowes of ceremonial duties, did, in a peculiar manner, and vpon speciall respects, pertaine to the Iewes. Herevpon, when they vowed House, Lands, Goods, &c. to the vse of the Temple, this they did, as beeing the Lords Tenants, of whome alone they helde their possessions: and hereby they acknowledged and also testified their Homages and Seruices due vnto him. And this particular respect concerneth not the Church and people of the New Testament: whence it followeth, that they are not tyed by

by the same bond, to performe worship unto God, by the vowes of Ceremonies, gifts, oblations, and sacrifices.

The third and last part of the Answer. If a vowe be taken for a promise, of some bodily and outward worke, or exercise; as fasting, giuing of almes, abstaining from certayne meates and drinke, &c. then it is not any part of Gods worship, but onely an helpe, stay, and furtherance of the same. For first, we haue libertie of conscience in Christ, to vse or not to vse, all indifferent things. Now Gods worship is not a thing of that nature, but absolutely necessarie. Secondly, Paul. i. Tunc. 4. 8. affirmeth, that *bodily exercise profiteth little, but godliness is profitable for all things*: In which words, he opposeth godlines, to bodily exercise, and therefore godlines, or the worship of God, consisteth not in them.

But the words of Dauid are alleaged to the contrarie, Psal. 76. 11, *Vowe and performe unto the Lord your God*. Where we haue a double command one to make vowes another to pay them. To which I answer: first, if Dauid speaketh of the vowe of al morall duties, then the commandement concerneth euerie man; because the thing commanded, is a part of Gods worship. For it is as much as if he had said, *Vow thankfull obedience unto God, and performe it*. Againe, if the place be meant of the vow of ceremoniall duties, then it is a commandement peculiar to the old

old Testament, and so bindes the Iewes onely: howbeit not all of them, but onely such as had just cause to make a vowe: for otherwise they had libertie to abstaine from voweding, Deut. 23. 22. *When thou abstainest from voweding, it shall be no sinne unto thee.* Of one of these two kindes, must the place alledged necessarily be vnderstoode, and not of the third, which is of bodily exercise: for then it shoulde reverse Christian libertie in the vse of things indifferent, which no commandement can doe.

By light of this Answer, we may discerne the error of the Popish Church, which maketh Vowes a part of Religion, and the Worshipp of God. Nay further, it teacheth that some vowes, as namely those of Pouertie, Continencie, Regular Obedience to this or that Order, are works of merit and supererogation, tending to a state of perfection, even in this life; and deserving a further degree of glorie in heauen, then the worke of the Morall Law.

III. Question.

When a Vowe made, doth bind, and when not?

Before I giue answer to the Question, I will lay downe this Ground.

In making of a lawfull Vow, foure Conditions are to be obserued.

The first, concerneth the person of him that voweth; that he be a fit person. His faineſſe may be diſcerned by two things. First, if he be at his owne libertie, (as touching the things whereof he makes his vow,) and not vnder the gouernment of a ſuperior. Thus in the Old Teſtament, if a daughter had made a vow, without the conſent or allowaunce of her father, it might not ſtand in effect, Numb. 30.4,5. Secondly, if the partie keepe himſelfe within the compaſſe of his calling generall and particular. Hence it followes, that Vowes of going a Pilgrimage, to worſhippe this or that Idol, in this or that place, (for example, S. Iames of Compoſtela, and the Ladie of Loreto, &c.) are vtterly unlawfull; because ſuch persons, by this praetice, doe leauē their calling and condition of life, and take vpon them a calling, not warranted by the Lord.

The ſecond Condition is, concerning the Matter of a Vow. It muſt be Lawfull, Poſſible, and Acceptable to God. Hereupon it followes, that there be foure things, which cannot be the matter of a Vow. The firſt, is Sinne. Thus the Iewes bound themſelves with a Vow, *that they would neither eate, nor drinke, till they had killed Paul*, Act. 23. 13,14. This their vow was nothing els, but a threatening of God himſelfe: and therefore vtterly unlawfull. Secondly, Trifles, and light matters; as, when a man vowed, not to take vp a straw,

straw, or such like. And this is a plaine mocking of God. Thirdly, things impossible; as to fly, or to goe on foote to Ierusalem. Fourthly, things meeterly necessarie; as to die, which cannot be auoided.

The Third, is touching the Forme of a Vow. It must be *volumarist*, and *free*. And that it may be so, three things are necessarily required. First, that it be made in judgement, that is, with reason and deliberation. Next, that it be done with consent of Will. And thirdly, with libertie of conscience.

Hence it appeares, that the Vowes of children, mad-men, and fooles, or such as are taken vpon rashnes, or constraint; also the vow of perpetuall abstinence from things *simply* indifferent, are all vtterly vnlawfull. For, the first sort are not done vpon judgement, the next without due consideration, and the last are greatly prejudicall to Christian liber-

The fourth concernes the Ende; which is, not to be a part of Gods worship, but onely to shew and propre to further and helpe vs in the same. Now there be three particular Ends of a vow. First, to shew our selues thakfull to God for bletsings receitid: secondly, to preuent sinne to come, by keeping sobrietie and moderation: thirdly, to preserue and increase our faith, prayer, repentance, and obedience.

This Ground beeing laide, the Answer to
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the Question propounded, is this : When in vowing, we obserue the conditions pr-required, the vow is lawfull, and consequently binds the partie vowed, so as if he keepe not, he dishonoureth God. But when the said conditions, doe not concurre in the action of vowed, it becomes unlawfull, and the partie remaineth free, and not bound to performance.

Here by the way, a Question of some moment is made ; Whether Iepheth vpon his Vow, did offer his Daughter in Sacrifice or no ? considering that it is plaine, euen by the light of Nature, as also by the doctrine before taught, that a man is bound by the vow which he maketh.

This Question admitteth sundrie answers, according to the diuers opinions and iudgements of men, vpon the place written, Judg. 11. And my purpose is not to examine that which others haue brought in way of resolution, but briefly to deliuere that which I take to be the truth. I answer therefore that Iepheth did not offer his Daughter in Sacrifice vpon his vowe ; but onely dedicated her unto God, after the manner of the Nazarites, to the ende of her daies ; to lead her life apart in a single estate. The truth of this answer will appeare by these reasons.

First, in the 37. verse of the chapter, the daughter of Iepheth craves leauue of her father, to goe apart into the mountaines, for

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two moneths space , to bewaile her virginite. Where it may be obserued,that she went not to deplore the losse of her life , but her future estate and condition,because shée was (upon her fathers vowe) to liue a perpetuall singellife. And why ? surely , because (as the text saith,v.39.)shee had not knowne a man: and it was accounted a curse in Iudea , for a woman alwaies to liue vnmarried.

Secondly, in the last verse it is saide in our common English translation , that the daughters of Israel went yeare by yeare, to lament the daughter of Iephete : but I take it , it may be as well,or better translated out of the Hebrew, *they went to talke or conferre with her*, and so to comfort her: and that this interpretation may not seeme strange , the very same word is obserued inthis sense , Judg. 5. 11. there shall they * talke or conferre of the righ-
teousnes of the Lord. Now if they went yere
by yere to comfort her , then shée was not
put to death.

Thirdly,Iephete is commended by the ho-
ly Ghost,for the excellencie of his faith,Heb.
11.31.and that out of the same history. Now
the commendation of his faith, and the vn-
natural murther of his daughter,cannot stand
together.

But it will be said,that Iephete vowed, that
whatsoever came out of his doores to meete
him should be the Lords,& he would offer it
for a burnt offring,v.31. *Answ.* The words may

*Le-thannech.
So it is expo-
sited by the He-
brew Doctors.
Kimchi in Jud.
11.40.
* Lethanne.

more truly be read thus; or I will offer it iſſe-
craſſe. And the meaning of the vow was this:
That thing which first meeteth me, if it be
thing to be ſacrificed, I will ſacrifice it: if not,
I will dedi-ate it to the Lord. For it ſeemeſ
to coniift of two parts, whereof the latter is
coupled to the former, by a diſcretive con-
iunction, as the Grammarians ſpeak. In thiſ
manner, the word is els where taken, ſo as it
may either way be expounded. In the fourth
comman-derment, Exod. 20.10. in our com-
mon traſlation it is read, thou and thy ſonne,
and thy daughter, but out of the Ebrew, it
may be tranſlated either and, or or.

It will be ſaide againe, that Iepheth rent his
cloaſths, because his daughter met him, when
he returned from the victorie. *Anſ.* That was
in regard of her vowed virginitie: which was
a curse among the Jewes. And beſides, he
had but one daughter, and by thiſ meanes of
ſacrificing her, all hope of posteritie after
him was cut off.

But it ſeemeſ, that Monasticall vowed virginitie, by thiſ example are lawfull. *Anſ.* Indeed the cuſtome of vowed virginitie beganne in thone daies, but they thought it not
a ſtate of perfection, but rather an eſteate of
miferie, as may appeare, in that he rent his
cloaſths, when ſhee met him, and the daugh-
ters of Israel went to comfort her, as being
now in a wofull and miſerable eſteate.

Vpon theſe Reasons, I conclude, that
Iepheth

Iephite did not offer vp his daughter in sacrifice, but onely set her apart, to liue a single life, to the honour and seruice of God. And Iephite might know even by the light of nature, that it was a sinne to vow his daughters death, and a double sinne to kill her.

IV. Question.

Whether Monasticall, or Monkishe vowed bindeth or no?

To this the Papists answer affirmatiuely, placing the greatest part of their Religion, in practise and obseruance of these vowedes.

That we may know them the better, they are in number three. The first is, the vow of continencie, wherby a man renounceth Marriage for euer, and voweth vnto God perpetuall virginitie. The second, of Voluntarie Poverty, which is, when a man glueth over all propertie of his goods, and bindes himselfe to liue by begging. The third is, of Regular obedience, when a man refuges himselfe in conscience, to be ruled by an other, and to keepe some deuised order, in all actions and duties pertaining to religion.

Now the Question beeing, whether these vowedes bind or no? I answer in a word, they doe not, and that for these reasons.

I. First, they are flat against the law of God, which I make manifest in the particu-

lars.

lars. The yowe of perpetuall chasfitie, is expressly against Gods commandement. 1. Cor. 7.9. *If they cannot abstaine, let them marry: for it is better to marrie then to burne.* To this text, the Papists answer, three waies.

First, they say, that this place of Scripture is onely a diuine permission, and not a commandement: we replie againe directly, that is a plaine commandement. For the intent of the holy Ghost in that text, and in the whole chapter is, to ordaine a necessarie remedy for incontinencie, which Paul calls burning, and for the auoiding of fornication, which brings destruction to the soule. And for that purpose, he speakes not in permitting manner, but in imperative tearemes, *Let them marrie.*

Secondly, they answer, that the wordes concerne onely incontinent persons, that commit fornication. We on the other side affirme, that they are not onely given to them that live incontinently, but to all persons, which are subject to burning, which burning may be without incontinentie.

For the better ynderstanding whereof, let it be considered, that there be three distinct degrees of lust in man. The first is, when the temptation is first received into the minde. The secōd, when the same temptation preuaileth, though with some resistāce & trouble of the minde & conscience, which also (though no outward offence as yet follow) is a degree of burning. The third is, whē the temptation so

far preuaileth, that the heart & will are ouercome, and the duties of religion for the time vitterly hindred. This is the highest and worst kinde of burning. And if we consider these degrees well, it will easilly appeare, that there may be burning, without incontinent living.

Thirdly, they answer, that this text speaketh not of persons that are free, but of those alone, who are bound from Marriage by solemn vow. We contrariwise affirme and hold, that the words are generall, and plainly directed to all persons, bound by vow or otherwise; and that appeares by verse 35. where he saies, *I speake not this to tangle you in a snare.* These wordes doe shewe, that Pauls minde was, touching the vow of perpetuall virginitie. For he leaues every man according to Gods ordinance, to his owne libertie, willing none by vow to binde himselfe from the use thereof.

Now for the vow of Regular Obedience, that also is against the word of God. 1. Cor. 7. 27. *Ye are bought with a price, be not the servants of men.* Where the Apostle forbiddes us, to subiect our hearts and consciences, to the lawes and ordinances of men, in matters of Religion; and consequently ouerthroweth the vow of Regular obedience. For in that a man bindes himselfe to be ruled (in all things belonging to Gods worship) according to the will and pleasure of his Superior, yea to eate, drinke, sleepe, to be cloathed, &c.

&c. according to a certaine rule giuen and prescribed by him; wheras in regard of conscience we are bound onely vnto God.

Lately, the vowe of voluntarie Pouerte, is also a plaine abuse of Gods owne ordinance and appointment, Deut. 15. 4. *that there shal be no begger in Iherusalem!*

But it may seeme, that this law is not perpetuall. For in the New Testament we read, that there were beggers, as namely one, that was laide at the gate of the Temple, daily to aske almes, Act. 3. *Answ.* This Law neither was then, nor is now abrogated by God, but the observation of it (at that time, and since) was much neglected. And the neglect of prouision for the poore, is the cause of beggning; and the vowe of perpetuall pouerte, still remaines as a manifest breach of Gods ho'ly ordinance, notwithstanding any thing that may be pretended to the contrarie.

II. The second reason followes. Monkish vowes, as they are against Gods commandement, so are they also against the Libertie of Conscience, which we haue by Christ touching the vse of the creatures, and ordinances of God: as riches, mariages, meates, drinke, and apparell. *Stand fast,* saith the Apostle, *in the libertie wherewith Christ hath made you free,* Gal. 5. 1. Againe, *Let no man judge you in meat, or in drinke, or in respect of an holy day,* Coloss. 2. 16. In these places, there is graunted vnto man, a free vse of all things indifferent, so it be

be not in case of offence.

Now in Monkish vowes, those things which God hath made indifferent, and put in our libertie, are made necessarie: whereas no ordinance of man, can make things simply necessarie, and parts of Gods worship, which he himselfe hath made indifferent, and left free to the will of man. And hence it was that the forbidding of meates and mariage, were tearemed by the Apostle, *The doctrine of Devils, 1. Tim. 4. 1.*

But (will some say) doth not the ciuill Magistrate in our Common-wealth, forbid the vse of some meates? *Anf.* He doth. But by his commandement he takes not away the libertie that we haue in the vse of things indifferent, but doth onely moderate it, for the common good, which he may doe lawfully.

III. The third reason. Some of them are out of the power and abilitie of him that voweth; as the vowe of perpetuall chastitie in single life. For our Sauiour saith, *All men cannot receive this word, but they to whom it is given,* Matth. 19. 11. that is, Continencie is a gift of God, whereof all men are not capable, but those onely to whom he giueth it, when, and as long as it pleaseth him; neither is it denied unto some, because they wil not, but because they are not able.

Against this, the Papist obiecteth, that we may receiue any good gift of God, if we pray

pray for it : for Christ hath saide, *Aske, and ye shall receive*, Matth. 7. 9. *Ans.* It is false. Gods gifts are of two sorts. Some are common to all that believe ; and necessarie to saluation ; as Faith, Repentance, Obedience, the Feare of God. Some againe are speciall gifts, not given to all, nor needful to saluation, but peculiar onely to some ; as, health, wealth, continencie, single life, &c. Now the promise of our Sauour, *Aske, and ye shall receive*, is meant of things necessarie to saluation, and not of particular and speciall gifts. For some may pray for them, and yet never receive them. Thus Paul praied thrise, that the prick in his flesh, the messenger of Satah, might be remoued from him, yet he was not heard, nor his petition graunted. And why? because that which he praied for, was not a common gift necessary to saluation, but a speciall grace, for the time of the temptation, wherewith he was presently assaultered; whereupon Answer was giuen, *My grace is sufficient for thee.*

And hence we learne, in what manner, to aske things at the hands of God, when we pray. Such as are necessarie to saluation, we may aske absolutely and simply ; but things that are lesse necessarie, with this condition; If it may stand with the good will and pleasure of God.

Againe, the Papist alleadegeth an example of two married persons; the one whereof beeing smitten by the hand of God with the dead

dead palsie, the other must needes pray for the gift of continencie. *Ans.* In this case a married partie may aske it, and by Gods mercy obtaine it, because now there remains vnto him or her no other remedie. But it is not so with single persons, considering that they haue an other remedie, which is Marriage: and therefore they may not looke, or hope to obtaine such a gift.

Thirdly, they say, God hath given to all men sufficient aide and strength, that if they will vse the meanes, they may haue the gift of chasteitie. For sufficient grace is giuen to all, though not effectuall. *Ans.* It is false: there is neither sufficient, nor effectuall grace giuen to all, to liue a single life; but it is a rare and speciall gift giuen onely to some. Paul to Timothie, willeth *younger men*, not to endeavour to forbear, when they haue not the gift, but in want thereof *to marrie*, 1. Tim. 5. 14. Where he takes it for graunted, that they had no such power giuen them of God, to liue in perpetuall chasteitie, though they would.

IV. The fourth Reason. Popish vowes doe abolish that order, which God hath set in the Societie of mankind, to wit, that men should not onely serue him in the duties of the first Table, but in the duties of the second, by seruing of men, Gal. 5. 13. *By whom serue one another.* Againe, Rom. 13. 10. Love is called *the fulfilling of the Law*; because the law

law of God is practised, not apart by it selfe, but in and with the loue of our neighbour. From this order it followeth, that every man, beside the Generall calling of a Christiaue, must haue some particular kind of life, in the which he must walke, and therein doe seruice to men : Which if he refuse to doe, *he must not easie*, according to the Apostles rule, 1. Thessl. 3. 10.

Now these vowes make a separation betwene these two : for they bring men into a generall calling, but they vtterly frustrate and make void the particular, and the duties of it ; so as a man keeping them, can not be seruiceable to man, either in church or common-wealth. Besides, by the vow of povertie, the Apostles rule is disanulled, 1. Tim. 5. 16. which is, that if a man be able to maintaine himselfe, or haue any kinred able to doe it, he should not be chargeable to the church ; and so there might be sufficient almes to them that are truly poore.

V. The fift Reason. They bring in againe Iudaisme : for Iewish religion by Gods appointment, stooide in bodily rites, and outward ceremonies, actions, and gestures, yea in outward things, as garments, meats, drinke. And their rule was, *Touch not, tast not*: from all which we are wholly freed by Christ.

VI. Sixtly, these Vowes are Idolatrous and superstitious : for they are made and obserued with an opinion of Gods worship, of merit,

merit, and of the state of perfection; whereas nothing can be made Gods worship, but that which himselfe commandeth. And bodily exercises are vnprofitable, as Paul saith, and therefore they can not be meritorious. And further, to dreame of a state of perfection beyond the Law of God, is to make the Law it selfe imperfect: whereas contrariwise, the Law of the Lord is perfect, righteous, and pure, Psal. 19. 7, 8.

VII. Lastly, these vowes are against the preservation of Nature: for by them, specially that of perpetuall chastitie, men are brought to destroy euen their owne bodies and liues, which they are bound to preserue and maintaine. Ephes. 5. 29. *No man ever yet hateth his owne flesh, but nourisheth and cherisheth it.* The Apostle, euen in his daies, noted it as a fault, in the voluntarie religion, that was then taken vp by some; that for the maintenance thereof, they spared not their owne bodies, Coloss. 2. 23. And like vnto that, is the practise of Popish Votaries, which tendeth to the ruine and ouerthrow of nature, and life it selfe.

These be the Reasons. In the next place, we are to consider the Allegations that are commonly made, in the fauour and defence of Popish vowes.

And first it is objected: In the Old Testament, Vowes were a part of Gods worship: therfore they are so to be holdē in the New.

Ansf.

Ans. There is great difference betwene them. For first, they had their warrant out of Gods word ; these haue not so: nay, there be expresse testimonies of Scripture against these Vowes.

Secondly , in their Vowes , there was alwaies right reserved to superiours, to reuele them, if they liked them not. But in Monasticall vowes , all right is taken from Superiours. For children are permitted to vow, and their promises must stand against parents consent. And wiues (according to Popish doctrine) may vow, against the expresse consent of their husbands.

Thirdly,they were not perpetuall, but ceased with the ceremoniali Law : But these are supposed to haue a perpetuall equitie, that must continue till the ende of the world.

Secondly , they alleadge that which is written, Marth. 19. 12. *Some haue made themselves chaste for the kingdome of heauen.* *Ans.* The meaning of the text is not, that some haue vowed single life , but that there are some, who beeing assured that they haue the gift of continencie, vpon that gift , doe endeavour to maintaine their present estate, that so they may the better serue God, and aduance his kingdome , both in themselves and others.

Thirdly, they obiect, 1. Tim. 5. 12, where Paul speakes of certaine young women, which haue damnation , because they haue broken

ken their first faulch, that is, (as they iinterpret it) their vow of single lifer. Ans. The words are not to be understood, of the faith in the power; but either of that faith and promise, which was made to God in their Baptisme, or the faith and promise of service and releefe to be performed to the poore; and for the breach of either of these, they may be said to incurre damnation.

Fourthly, they say, Christ himselfe was a begger, and therefore why may not we also be beggers? Ans. Though Christ was poore, yet was he no begger. For he kept a familie, and had a treasure. Iudas was the steward of his familie, and bare the bagge, Joh. 13. 29. Again, there is mention made of two pence, Joh. 6. 7. which in likelihood was in the bag that Iudas kepr: yet of the mony which he had, the Disciples are saide to haue meate, Joh. 4. 8. And though it were granted, that Christ was a begger, yet it followes not, that we should be so. For his pouerrie was expiatory, and part of his sufferings. So saith the Apostle, *He beeing rich, for our sakes became poor, that we through his pouerrie might be made rich*, 1. Cor. 8. 9.

Fifthly, they alledge, that the Disciples forsooke all, and liued in pouerrie; and their example is propounded for our imitation.

Ans. They forsooke all indeed, yet how? not *for ever*, but for *a time*; and that not by *zone*, but briefly in *affection and disposition* of their hearts.

hearts. For after they had forsaken all, we read, that they came to their nets and boates againe, Joh. 21. 3. Againe, the Apostle Paul speakes of himselfe and the rest, when he saith, *Hast we not power to lead about a wife bearing a sister?* Cor. 9. 5. By which it is plaine, that they put not away their wifes.

Sixtly, Mat. 19. 21, If thou wylt be perfecte (saith Christ, to the young man) *goe, sell all that thou hast, and give to the poore, and thou shal haue treasure in heauen, and come and follow me.* Here (saith the Papist) your Sauiour prescribes perpetuall pouertie, by expresse counsell.
Ans. The words are no counsell, but a special Commandement of triall, directed to this young man. And the ende of it was, to discouer vnto him, his secret pride, and hypocrisie, in that he boasted, that he had kept all the commandements, when as indeede he knew not what they meane.

Lastly, they obiect the example of the Recabites, who according to the commandement of their father Ionadab, would drinke no wine, nor dwell in houses, nor build, nor plant, nor sow, Jerem. 35. and the Lord approueth their practise. *Ans.* They did obey their fathers command in these things, as beeing *things indifferent*, but not as *parts of Gods warshippe* in the doing, whereof they placed Religion. And they obeyed it carefully, for this ende, that they might inure themselves vnto hardshippe. Secondly, this their obe-

obedience, touching these things, stod not by any vowe, much lesse was it perpetuall. For then they shold haue obserued all the things which they vowed, equally, which they did not; for they dispensed with their fathers voluntarie iunction for dwelling in Tents; and as we read verl. 11. *They came up, for feare of the Chaldeans, that were in the land, and dwelt at Ierusalem.*

And so much touching Popish Vowes, whereof to conclude, this may be said; That they are all, but a meere will-worship, standing vpon no ground or warrant of Gods word, and therefore of no force, to bind the consciences of men, but are to be holden, as they are in truth, wicked and abhomina-
ble.

CHAP. XV.

O Fasting.

He eight Head of the outward worship of God, is Fasting.

By *Fasting* I understand, the Religious Fast, which is joyned with the duties of Religion; and namely, the exercises of Praier and Humiliation. Touching it, there are three principall Questions to be handled in their order.

I. Question.

What is a Religious Fast?

Ans. It is a voluntary and extraordinary abstinence, taken vp for a religious end; what this end is, we shall see afterward.

First, I call it *voluntarie*, because the time, and particular manner of Fassing, is not imposed, or determined, but left free to our owne libertie. Againe, I termme it *extraordinary*, to distinguish it from *ordinarie* fasting; which stands in the practise of temperance and sobrietie; whereby the appetite is restrained, in the vse of meates and drinke, that it doth not exceede moderation. Now this kinde of fast is to be vsed of all Christians, at all times; whereas the *extraordinarie* is

is not daily and ordinarily to be practised, but ypon speciall occasions, and at speciall times, in as much, as it is a more strait and severe abstinence then the other.

II. Question.

How a religious Fast is to be obserued?

Ans. For the obseruation of it, three things are required.

I. A iust and weightie cause.

II. A right manner.

III. Right ends.

Sect. I.

Fasting is then to be vsed, when a iust and weightie cause or occasion thereof is offered. There be two iust causes of a fast.

The iust cause
of a fast.

The First is, when some judgement of God hangs over our heads, whether it be publicke, as Famine, Pestilence, the Sword, destruction, &c, or private. The Prophet Joel in the name of the Lord, calls the Iewes to a straight and solemn fast; and that ypon this iust occasion, because the Lord had sent a great dearth ypon the land, Joel. 2.14,15, &c. Hester and her companie fasted, when shee had heard newes of the intended destruction of the Iewes, Ester. 4. 16. The people of Nineuch, which were not Iewes, but forreigners in regard of the Couenant, when the

Prophet came, and denounced destruction vnto them for their sinnes, they gaue themselves generally to fasting and praier. Ion. 3. 5. 8.

The second cause of fasting is, when we are to sue, & seeke by praier to God, for some speciall blessing, or for the supply of some great want. Thus, when Daniel desired to obtaine the deliuerance of the children of Israel, out of captiuitie in Babylon, he gaue himselfe to fasting, Dan. 10. 3. Thus, Christ fasted, and spent the whole night in prayer vnto God, before he chose his twelue Apostles, Luk. 6. 12. And in like manner, Paul and Silas when they were to found and plant Churches, vsed praier and fasting, Act. 14. 23. because in these matters of so great importance, they looked for speciall direction from God himselfe. Lastly, Anna, that shee might be more fervent in praier, fasted night and day in the Temple, Luc. 2. 37.

Sect. 2.

The right manner of fasting.

The second point, is the Right manner of fasting, which stands in three things.

The First is, Abstinence from meate and drinke: for therein consisteth the very nature of a fast; and if that be wanting, it is no fast at all. Thus Ester commanding the Iewes to fast for her, biddes them neither eate nor drinke for three daies, Ester. 4. 16.

The Second is, an abstinence from all du-

lights

lugs, which may any way cheare and refresh nature. In this sort Daniel fasted three whole weekes of daies, abstaining from all pleasant bread, flesh, wine, and ointments, Dan. 10. 3. So when Dauid fasted, it is saide that he lay all the night vpon the earth, that he neither washed, nor annointed himselfe, nor changed his apparell, 2.Sam. 23. 16. 20. In the solemne fast of the Iewes, the bridegrome and bride *must come out of their chambers*, Joe. 2.15.16. By these places it is manifest that in a true fast, there is required not onely abstinence from meate and drinke, but from all delights, recreations, & other things that might refresh the nature of man. By this the Popish Fasting is iustly reprooued; wherein, though men are ioyned to abstain from flesh, yet there is giuen libertie to vse other delights.

The Third thing in the manner of a Fast, is so farre forth to abstaine from meate, and other delights, as the bodie may be thereby affested. Ezra proclaines a fast, and he giues reason thereof, that himselfe and the people *might afflict themselves*, Ezra, 8.2. This Affesting of a mans selfe is expouised by Paul, 1.Cor.9.27, where he saith, *I beat downe my bodie, and bring it in subiection*. Now, though we must humble and afflict our bodies by fasting, yet we ought not to weaken, abolish, or destroy nature; or doe that whereby the strength of nature may be taken away.

For such afflicting is forbidden, Coloss. 2:23. And conseruite, we are cominnded by Christ, to pray for daly bread, that is; such food as is fitte to sustaine our substances; and therefore we may by such exercises, overthrow the same.

Yet for the better understanding of the manner of Fasting, three Questions are to be answered.

I. Question. How long the fast must continue.

Ans. The beginning and end of a Fast, is left vnto our hberne. But it is so long to be kept, as the principall actions of the fast, that is, humiliation and praiery, doe continue. And though the beginning and end thereto be free to vs; yet it is not meete and convenient, that solemne fasts shuld beginne in the Morning, and last till the Euening. This was the vsuall custome of the Church in the old Testament.

II. Question. Whether in the day of a solemn fast, a man may eat any thing or no[n]e if he may, what and how often?

Ans. We may eat, and that (if neede require) once or twice. Yet here we must take with vs two cauteles. First, concerning the quantiti[n]e of our meat[e]; it mu[n]t be lesse then ordinary; and onely that which is necessarie to preserue nature, and no more: for if it be otherwise, we abolish our fast. Secondly, concerning the qualiti[n]e of that we eat[e]; it mu[n]t

multuo be daintie, and pleasant; but the meaneit food, and such as hath lefft the lightenesse and delicacie in it. Thus Daniel fasted for three weekes of daies, from morning to euering in which time he eate but a small quantitie of meate, and that which was none of the daintiest, Dan. 10. 3.

These caueats obserued, a man may lawfully take some sustenance, euен in the time of a solemne fast. For there is no kinde of meate but may then be eaten, quantitie and qualitie being obserued. In the old Testament, no cleane beast was forbidden to be eaten, in the day of a fast. And in the New, To the pure, saith Paul, Tit. 1. 15, all things are pure. And the kingdome of God, stands not in meats and drinke, but in righeteousnesse, peace, and ioy in the holy Ghost, Rom. 14.

III. Quest. Whether all persons, are bound to keepe the forme prescribed, in the day of the solemne fast?

Ansf. All that are able, and can abstaine, are bound. Yet because Gods worshippe stands not in eating or not in eating, some persons are here exempted.

First, all those that are weake, as children, aged persons, and those that are sickly. Secondly, they that, by reason of the constitution of their bodies, doe finde themselves yafit to pray, and heare the word chearfully, when their stomacks are empitie. These persons may eate in the day of a solemne fast, so

that

that they obserue the caueats before remembred. It is not with vs in these countries, as it was with the Iews: They could fast one, two, or three daies together, without any inconuenience; we cannot doe the like. And the reason is plaine. Men that liue in those hottie countries, haue cold stomackes, and so may fast the longer; but in colder climates, such as ours is, in respect of theirs; men beeing of hotter stomackes, are not able to continue fasting so long as they.

Sect. 3.

The right
ends of fa-
sting.

The third point is, concerning the Right endes of a religious fast; and they are foure.

The first is, to subdue the flesh, that is, to bring the body, and so the bodily lusts into subiectiōn to the will and word of God. By eating and drinking, the body is made heauie, the heart oppressed, the senses dull; and the whole man vnfit for the duties of humiliatiōn, praier, and hearing of the word, Luk. 21. 24. That therefore this vnsittenesse may be take away not onely the body it selfe, but the vnruley lusts of the flesh are to be mortified and subdued, by this exercise of fasting.

The second end is to stirre vp our deuotion, and to confirme the attention of our mindes iu hearing and in praier. To this purpose in the Scripture, fasting and prayer are for the most part, if not alwaies, ioyned togēther:

ther; because, when the stomacke is full, the body and minde are lesse able, to doe any good dutie; and contrariwise, when absti-
nence is vsed, the heart is lighter, the affecti-
ons in better order, the whole man more
quicke and liuely in the seruice of God. For
his verie cause Anna is faide, *so warshippe God
ight and day with fasting and praiier*, Luk. 2. 37.
And the intent of the Holy Ghost there, is
to commend her for the feruencie of her
prayer, which shée testified in that by such
exercises, shée stirred vp and increased the
attention of her minde.

The third end is, to testifie the humilitie
and contrition of our hearts, that is to say,
our inward sorrow and grieve for sinne, and
our repentence and effectuall turning vnto
God. Without this ende, the fast is but a
vane ceremonie. And therefore the Prophet
Joel calls vpon the people to turne vnto the
Lord with all their hearts, with fasting, wee-
ping, and mourning; *to rent their hearts, and
not their armens*, &c. Joel, 2. 12. 13. The Pro-
phet Esay in like manner, reprooveth the
leuves, because when they fasted, they would
*fill their soules for a day, and bow downe their
heads as a bulrush, and lie downe in sackecloath
and ashes:* But made no conscience to turne
from their euill waies. Esay. 58. 5. 6. There-
fore their outward humiliation was but hy-
pocrisie.

The fourth end of a fast, is to admonish

vs of our guiltines before the Lord, and to put vs in mind of the acknowledgement of our sinnes, whereby we be come vnworthy of any blessing, gift, or mercie; yea, vnworthy to goe upon the ground, to breath in the aire, to eate, drinke, sleepe, or injoy, any other benefit. In a word, that we haue deserved by our sinnes all the plagues and punishmentes threatened in the Law against sinners. The Malefactor in the day of Assises, cannot give greater testimonie of the true confession of his guiltines, then by comming before the Judge, with the rope about his neck; neither can we bring a more notable signe, of our true humiliation before God, then by comming before him, in the day of the solemane fast with open confession and Proclamation of our guiltiness, both of sinne and punishment. Hence it was, that in the fast of Ninevuch, not onely men, but even the beasts were forbidden to feede or drinke water; for this very end, that the Niueyites might acknowledge their sinnes to be so great, and heinous in the sight of God, that in regard therof, not onely the reasonable creatures themselves, but also the beastes of the field, for their sakes, were vnworthie of life and nourishment.

III. Question.

*Whether Popish Fasts be
lawful*

*lawfull, and approoued of
God:*

Ans. They are wicked, and therefore neither approoued of God, nor to be obserued by man; and that for three speciaall cautes. First, the patrons & mantainers of them, doe appoint set times of fasting, which are necessarily to be kept, vpon paine of mortall shame. And abstinenesse from flesh (with them) is made a matter of conscience. Now to prescribe set times necessarily to be obserued, is contrarie to that libertie, which the Church of God and the gouernours thereof haue for this purpose, onely vpon speciaall occasion. When the question was moued to our Saviour, by Johns Disciples, Why they and the Pharises fasted often, whereas his fasted not; Answer was giuen in this manner, *Can the children of the marriage chamber mourne, as long as the bridegrome is with them?* But the daies will come, when the bridegrome shall be taken away from them, and then shall they fast, Mat. 9. 15. From whence we may gather, that times of fasting must be, according to the times of mourning. For Christ giveth them to vnderstand, that they were to fast, as occasions of mourning were offered. As therefore, there can be appointed no set time for mourning, no more can there be enoyned a set time for fasting; but must be left

Euseb.Hist.
Eccl. 5.c.17.

left to the libertie of the Church, to be prescribed, as God shall give occasion. Again the Apostle reprooueth the Church of Galatia, for obserueng set daies, and monthe & times, and yeare, in way of Religion. Gal 4:10. *Montanus* the Hereticke is thought (in Ecclesiasticall stories) to haue beeene the first that made lawes of set-fasting. And the Churches of God in ancienter times, fasted at their owne accords freely, not inforced by law or commandement, but as time and occasion serued.

It is alleadged, that this doctrine seemes to challenge the Church of England of Heretise: for it appointeth and obserueth set times of fast. *Ans.* Nothing lesse. For our Church inioyneth and approoueth these times, not vpon necessitie, or for religiōs sake, but for ciuill and politicke respects: where-as the Romish Church, holds it a mortall sin, to put off a set fast appointed, so much as till the next day following.

The second reason. They of the Church of Rome make a distinction of meates. For they wholly forbid flesh to be eaten vpon daies of fast, and allow whit-meates onely then to be vsed; and that of necessitie. Now this difference of meates is partly impious, partly absurd and foolish.

Impious it is, because they make it for Religions sake. For since the coming of Christ, there is a libertie giuen to all men whatsoeuer,

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to eare of all kindes of meates, without my distinction: commanding abstinenſe from nothing, which God hath created, to be received with thanksgiving. It is true indeede, we hold a difference betweene meat and ſente, but how? not in way of religion, but in regard of temperance & health, for ciuil and politicke uſes, and respects. As for the other, we rest vpon the word of God, & hold it with Paul, *a doctrine of Devils*, to command forbearance of meates, in regard of conſcience, 1. Tim. 4.3.

But to this place of Paul, they giue anſwer, and ſay, that it is ſpoken of Heretikes, ſuch as the Manichees, & Novatians &c. were, that held meats in their own nature vnclean. We on the other ſide reply, and ſay, that this text condemnes those that make meates *any* *vngreene*. And that the Papifts doe put this diſference, in way of religion, and conſcience; as appeareth by their ſtreight prohibitions of flesh as vngreene, and that for conſcience ſake. And this text they ſhall neuer be able to ſhift off: for it plainly condemns any ſuch diſtinction; ſeeing *all things are pure*; and euery creature of God is good, and nothing to be refused, ſo it be received with thanksgiving. 1. Tim. 4.4.

Furthermore, this diſference of meates is also foolish. For firſt, the light of nature and common ſenſe teacheth, that in ſuch meates, as they permitte, there is as much delicacie,

plea-

pleasure, and contentement, yea, as much (if not more) strength as for example: in some fish, fruits, and wines, as is in flesh by them forbidden. Yea, S. Paul ascribes flesh unto fishes, 1 Cor. 15. 39. *There is one flesh of men, an other of beasts, an other of fishes, &c.* Secondly, I call it popish; because in their set Fast they forbid flesh, but permit diuers wines, and the daintiest iurates that the Apothecaries shoppes can afforde: whereas in a solemine fast, all meates, drinks, and all other delights, of what kinde and nature soever, *Are to be forborne.* For this was the practise of the Church in former times, to forbear not onely ordinary foode, but soft apparel, sweete oymaments and whatsoever it was, that set, used to refresh and cheare the heart, as hath beeene shewed.

The third Reason. The Church of Rome giueth to their fastings, faise and erroneous endes as namely, to merit something at the hands of God thereby, to satisfie his justice for sinne, and to be true and proper parts of his worship. And that these are false and erroious, I prooue by these reasons.

First, they do wholly frustrate the death of Christ, which is the onely thing in the world appointed by God, to be meritorious and satisfactory.

Secondly, Fasting of it selfe, is a thing indifferent, neither good nor euill. For though it be referred to a religious cust, which is the humb-

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humbling of the soule; yet it is not good in it selfe, but onely in regard of the end. Neither is it any part of Gods worship, beeing so referred; but onely a proppe and furtherance, seruing (in the right vse thereof) to make a man more fit for the duties of Gods seruice.

Thirdly, these endes if they be well considered, cannot be the true endes of fasting, as will appeare by this example. A begger at our doores, entreats an almes, we giue it, and he receiuers it. But will any man say, that by begging he doth merit or deserue his almes? In like manner we are all beggers, that haue nothing of our owne, neither foode nor rayment, nor any other blessing we doe enioy, but all we haue, commeth vnto vs onely from God. Well, vpon iust occasion we giue our selues to fasting, we pray earnestly vnto him for mercie, in the pardon of our sinnes. In this case, is it not great madnesse to thinke, that we by begging mercie can merit mercie at the hinds of God? But praier (saith the Papist) as it is praier, merits nothing, but as it is a good worke. *Ans.* Praier as it is a good worke, is no other then begging; and then it is vnpossible, that it shoulde be meritorious, vntesse it be granted, that begging is meritorious, which cannot be.

These reasons considered, I conclude, that Popish fasts, which stand in force among them at this day, are wicked and damnable, and consequently to be abolished, if it were

no more, but for the blasphemous endes which they make of them.

And thus much touching this point of Fasting, as also concerning the other Heades of Gods outward worship.

CHAP. XVI.

Of the Sabbath day.



He Fourth maine Question touching man, as he stands in relation to God, is concerning the Time of Gods worship. Wherein certaine particular Questions are to be resolved touching the Sabbath day.

The First, and most principall of all the rest is this;

Whether it be in the libertie of the Church of God vpon earth, to alter the Sabbath day from the seauenth day, to any other?

In answering to this Question I will not resolutely determine, but onely propound that which I thinke is most probable.

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First therefore, I answer negatively : That it is not in the Churches libertie, to alter the Sabbath, from the Seuenth day. The reasons are these.

I. Reason. The substance of the fourth commandement is vnalterable. Now the sanctifying of a rest vpon the seventh day, is the substance of the fourth comandement. Therefore the sanctifying of the rest of the seventh day, is vnalterable in regard of any creature.

That the truth of this reason may appear, two things are to be considered. First, what is chaungeable and temporarie in the Sabbath ; and then, what is morall and perpetuall.

Sect. 1.

The things which are temporarie and ceremoniall in the Sabbath day, are these.

I. That rigorous and precise rest, prescribed to the Jewes, which stooode in the strait obseruation of three things.

First, the Jewe might not on the Sabbath goe forth, or take a iourney any whether, for any matter or busines of his owne. For of this, there was a speciall commandement given, Exod. 16. 29. *Tarre every man in his place : let no man goe out of his place the seauenth day :* namely, to doe any worke, or busines of his owne whatsoeuer.

Secondly, the Jewe might not kindle a fire vpon the Sabbath day. For so saith the

What is Ce-
remoniall in
the Sabbath.

Lord by Moses, *Ye shall kindle no fire throughout your habitations, &c.* Exod. 35. 3. It will be then said, How did they for meate and fire in winter? Ans. They prepared and drest their meat the day before as they were commanded, Exod. 16. 24. And for fires in winter, if they had any upon the Sabbath, it was necessarie (as I suppose) that as they drest their meate the day before, so they should then beginne their fire also, which beeing then begunne, might be preserved on the Sabbath.

Thirdly, the Iewe might not carrie a burden. This the Lord did expressly forbiddē them by the Prophet Ieremie, *This saith the Lord, Carrie no burdens upon the Sabbath day, neither bring them in by the gates of Jerusalem, &c.* Ier. 17. 21. And Nehemiah charged the men of Iudah, with the prophanation of the Sabbath in that kinde, Neh. 13. 15, 16, 17. In these three particulars, stood the strict observation of the Iewish rest; which is altogether temporarie, and doth not conceerne the times of the New Testament; because it was onely typicall, the Sabbath beeing (in regard of that manner of rest) a figure of the most strict spirituall rest from all sinne, in thought, word, and deede, required of every true belieuer.

II. Againe, in the Sabbath this was ceremoniall and temporarie, that it was a speciall signe betweene God and his people, of

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the blessings that were propounded & promised in the Couenant, Exod. 31. 13. And these were principally two. First, it was a figure of their sanctification, to teach them, that as the Lord had set a part a day of rest, so he did, and would sanctifie the obseruers thereof vnto himselfe, by forgieng their sinnes, and receiuing them into his fauour, in and by the Messias to come. Secondly, it was ordained by God, to figure and signifie the everlasting rest of Gods children, in the kingdome of heauen. Of this the Prophet Esay speakes, when he saith, that *from maneth to maneth, and from Sabbath to Sabbath, all flesh shall come to worship before God.* Isa. 66. 23. And the author to the Hebrewes, *There remaineth therefore a Sabbathime, or rest to the people of God.* Heb. 4. 9.

III. Furthermore, this wastemporarie in the Sabbath, that it was to be obserued vpon a set day; namely, the seauenth from the Creation, and that with set rites and ceremonies. So saith Moses, *The seauenth day is the Sabbath,* Deut. 5. 14. Againe, *On the Sabbath day, ye shall offer two lambes of a yeaire old, without spot, and two tenth deales of fine flower, for a meate offering mingled with oyle, and the drinke offering thereof: and the burnt offering of euery Sabbath, beside the continuall burnt offering, and the drinke offering thereof,* Numb. 28. 9, 10.

IV. This also was Ceremoniall, that it was

was to be obserued, in remembrance of their deliuernce out of Egypt. Remember that thou wast a seruant in the land of Egypt, and the Lord thy God brought thee out thence, by a mighty hand, and stretched out arms: therefore the Lord thy God commanded thee to obserue the Sabbath day, Deut. 5.15.

Sect. 2.

Now, as there were some things temporarie and Ceremoniall in the Sabbath, so there are soime things in it perpetuall and Morall: and those I take it are three especially.

First, that there should be a day of rest, in which man and beast might be refreshed after labour.

Secondly, that this day should be sanctified; that is, set a part to the worship of God. These two first, are therefore morall, because they are expressly mentioned in the Commandement touching the Sabbath.

Thirdly, that a seauenth day should be sanctified to an holy rest, and that this holy rest should be obserued in a seauenth day. I say not, in this or that seauenth day, but in one of the seauen.

Now that this also is morall, it apperes by these reasons.

First, the Sabbath of the seauenth day, was instituted and appointed by God in Paradise, before the fall of man, and the reuealing of Christ; yea euen then, when there was

was one condition of all men. This is plaine-
ly set downe in Gen. 2. as also in the fourth
Commandement. And vpon this ground it
is manifest, that a Sabbath of a seauenth day
cannot be a Ceremonie simply, considering
the ordination thereof was in time long be-
fore all Ceremonies. If it be obiected, that it
was made a ceremonie afterward: I answer,
that the reason is naught. For Matrimonie
was ordained in Paradise, and afterward
made ceremoniall, to signifie the spirituall v-
nion betweene Christ and his church, and
yet Matrimonie is perpetuall: and so is a Sab-
both of a seauenth day. If it be againe allead-
ged, that God did then keepe a seauenth day
in his owne person, and afterward inioyned
it to man by his commandement: I answer,
that the institution of the Sabbath in Para-
dise, consisted of two parts; Blessing, and San-
ctification: and the meaning of the Holy
Ghost is, that God did both blesse it in re-
gard of himselfe, because he kept it in his
owne person, and hallowed it also in regard
of man, by commanding it to be sanctified
and kept in performance of holy duties.

Secondly, the reasons of the fourth Com-
mandement are generall, and the equitie of
them is perpetuall, and they haue this ende,
to vrge the rest of a seauenth day. Let them
be considered in particular. The first, in these
wordes, *Sixe daies shalt thou labour.* Which
some take to be a permission: as if God

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should haue saide thus; If I permit thee sixe, thou shalt allow me a seauenth. But they may be also taken for a commaundement, injoyning labour in the sixe daies; first, because they are propounded in commanding termes: secondly, because they are an exposition of the curse laid vpon Adam, *Thou shalt eat thy bread in the sweat of thy face*, namely, in the sixe daies: and thirdly, because idlenes, the spoile of mankind, is there forbidden. This beeing so, there must needs be a seauenth day, not onely of rest, to ease them that la-bour in the sixe daies, but also of an holy rest, that God might be worshipped in it. The second reason is taken from Gods example: *For in sixe daies, the Lord made heaven and earth, &c.* That which the Lord himselfe hath done in person, the same must man doe by his commaundement: But the Lord him-selfe in sixe daies laboured, and rested the seauenth: Therefore man must doe the same. This reason made by God to the creature, must stand in force, till he reuerset it, which yet he hath not done, nor doth. If then these reasons doe not onely inforce a rest, and an holy rest, but a rest on the seauenth day; then this rest on the seauenth day, is a part of the fourth Commandement: and consequently the Church can not alter it from the Sabbath day, because they can not alter the substance of that Commandement which is eternall.

II. Reason. The Sabbath day in the new Testament, (in all likelihood) is tied to that, which we call the Lords day, and that (as I take it) by Christ himselfe. The Reations thereof are these.

I. The Sabbath day of the new Testament, is called the Lords day, Apoc. 1. 10. Now I suppose, (for in these points still we must goe by likelihoods) it is called the Lords day, as the last Supper of Christ, is called the Lords Supper, for two causes. First, as God rested the seventh day after the Creation, so Christ hauing ended the worke of the new creation, rested on this day from his worke of redemption. Secondly, as Christ did substitute the last Supper in roome of the Passeouer, so he substituted the first day of the weeke in roome of the Iewes Sabbath, to be a day set apart to his owne worship.

II. The Church of Corinth euery first day of the weeke, made a collection for the poore, as we may read, 1. Cor. 16. 2. and this collection for the poore in the Primitiue church followed the Preaching of the word, Praier, and the Sacraments, as a fruit thereof, Act. 2.v. 42. For these be Sabbath exercises, that went alwaies together in the Apostoli-call church. But it will be saide, that collecting for the Saints, is a matter of indifferencie, and may be done vpon any day, as well as vpon the Sabbath. To this I anwer, that Paul commandeth the Corinths to doe it, as he had

had ordained it in the Church of Galatia: whereby he makes it to be an Apostolicall, and therefore a diuine ordinance. Yea, that very text doth in some part manifest thus much, that it is an ordinance and institution of Christ, that the first day of the weeke should be the Lords day. For Paul commandeth nothing, but what he had from Christ.

III. Christ and his Apostles, kept the first day of the weeke as the Sabbath. For Christ rose againe, the first day of the weeke, and appeared to his Disciples, Ioh. 20. 19. and eight daies after, he appeared againe to Thomas, vers. 26. which was the next first day of the weeke. And this hath heene the opinion of sundrie ancient Diuines. ^a Cyril vpon John, saies, that this eight day was without doubt the Lords day, and so ought to be kept, because it is likely Christ himselfe kept it holy. And the same is affirmed and taught by ^b Augustine and ^c Chrysostome. Againe, the Apostles also kept it. For when the Holy Ghost descended vpon them, they were againe assembled vpon this day, Act. 2. v.1. which I prooue thus. The day of Pentecost was the first day of the weeke: for the Iewes were commanded to bring a sheafe of their first fruits, the morrow after the Sabbath in the Passeeouer, Leuit. 23. 10. &c. and betwixt that and Pentecost, they were to reckon fiftie daies. Hence it followeth, that the day of Christ's

^a Cyril. Lib. ix.
Ioh. c. 58.

^b ad Casulatum, Epist. 86.
^c ad Iannarium,
Epist. 119. c. 13.
^c Serm. 5. de
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Christ's resurrection, falling the morrow after the Lewes Sabbath, which is the first day of the weeke; Pentecost must needs fall on that day: and therefore the Apostles mette the same day, and not they onely, but also the whole church gathered themselues together, and celebrated this day with preaching of the word, and administration of the Sacra-ments, Act. 20.7. And according to this institu-tion of Christ, and the examples of his A-po-ltles, hath beene the constant practise of the church, from their times vntill now.

IV. That which was prefigured, in that it was prefigured, was prescribed: but the lords day was prefigured in the eight day, wherein the children of the Lewes were circumcised: therefore it was prescribed to be kept the eight day. Thus the ancient fathers, by name *Cyprian* and *Augustine* haue reasoned and taught. Againe, the day of Christ's resurrec-tion was prefigured by that day, wherein the stone which the builders refuled, was made the head of the corner, Psalm. 118.vers.24. and in that it was prefigured, it was appoint-ed by God. For then it appeared to be true which *Peter* saith of Christ, that *God had made him both Lord and Christ*, Act. 2.36. And the same may be said of the Sabbath of the new Testament, that it was in the figure preordai ned, and therefore limited and determined by our Sauiour Christ vnto the Lords day. Other reasons might be added, but they are onely

onely conjectures : these be the principall.

III. Reason. God is Lord of times and seasons, and therefore in all equitie, the altering and disposing thereof is in his hands, and belongs to him alone. Act. 1.10. *Times & seasons the father hath kept in his owne hand.* Again, Christ is called the Lord of the Sabbath. And Antiochus Epiphanes is condemned by the Holy Ghost, because he tooke vp on him to alter times, Dan. 7.25. Besides that, Daniel saith, that it is God alone that changeth times and seasons, Dan. 2.21. Now if it be proper vnto God, as to create, so to determine and dispose of times, then he hath not left the same to the power of any creature. And therefore, as the knowledge thereof, so the appointment, and alteration of the same, either in generall or particular, belongs not to the Church, but is referred to him. The Church then, neither may nor can alter the Sabbath day. And this is the first part of the answer.

Sect. 2.

The Second is this, If the Church had libertie to alter the Sabbath, then this alteration must be made within the compasse of the weeke, to the sixt, or fift, or fourth, or second, or third, or fift daie ; and not to the eight, or ninth, or tenth daies without the compasse of the weeke. The reason is plaine.

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The Church of the new Testament, hath more knowledge and more grace, then the people of the old Testament had; and in that regard, ought to haue more zeale, and greater alacrity in the worship of God then they had, that it may exceede the Iewes according to the measure of grace receiuued. And thus, the first and principall question touching the Sabbath, is answered and resolved.

Sect. 3.

Objections.

Now, before I come to the next, let vs in the meane while see and examine the Reasons, that are brought against the answer pre-sently made. First therefore it is alledged, that in the new Testament there is no difference of daies. For if we haue or make difference of daies, we are, in truth no better then Iewes. That there is no distinction of daies, they prooue out of two places. The first is; Col. 2. 16. where the Apostle saies, *Let no man condemne you in respect of an holy day, or of the new moone, or of the Sabbath day.* The second, Gal. 4. 10. where the same Apostle reprooues the Galatians, for obseruing daies, and moneths, and times, and yeares.

To this, I answeare, that both the places speake of the Feasts of the Iewes, and of difference of daies, that stands in force, by the Jewish ceremoniall law. Paul to the Colossians, warnes them to giue no occasion

tion to others, whereby they might iustly condemne them, for obseruing of daies in superstitious manner, vpon opinion of holynesse and necessitie, as if mens consciences were bound to such obseruation. And he reprooues the Galatians, for obseruing daies (as it is likely they did) not onely in the Iewish, but also in the Heathenish manner. To which purpose Paul saith, v. 11. *He is afraid of them.* His meaning was, because they placing their saluation (in part) in their Iewish obseruation of daies, after they had beene informed touching their libertie in Christ, did thereby mixe the Gospel with the Law: and therefore he feared, least by that meanes Christ should become vnto them vnprofitable, and so his preaching to small or no purpose.

Againe, they alleadge, Rom. 14. 5. where Paul saith, *One man esteemeth one day better than an other, and an other man counteth every day alike.* In which wordes the Apostle blameth not them, which thinke all daies as one.

Ans. In the New Testament, all daies be as one, in regard of the aptnes thereof to the worship of God: and yet there may be a difference of daies in regard of order: and this Paul no where condemneth. That we may the better conceiue this distinction, we must consider a difference betweene the Iewes Sabbath and ours, which is this; That the Iewes Sabbath was both the time of the wor-

worship of God, and also a part of his worship. But the Sabbath of the new Testament, though it be a necessarie time of Gods worship, yet it is not a part thereof. If it be said, that it is commanded, therefore it must needs be a part of Gods worship: I answer: It is commanded not as Gods worship for substance, but in respect of the duties of the worship, that are to be kept and performed in it. And hence it is manifest, that in regard of Gods worship, there is no difference of daies in the new Testament, but in regard of order.

Thirdly, they obiect, that Paul kept the lewes Sabbath, as well as the Lords day. For he and Barnabas came to Antiochia, and went into the Synagogue on the Sabbath day, Act. 13.14. And againe, he and Timothie conuerted Lydia vpon the same day. Act. 16.13.

Ans. The Apostle did this vpon very good ground, not because he held the observation of it as necessarie as the other; but in regard of the weakenes of the Gentiles and lewes newly called. For the Church that consisted of such persons in those daies, was not yet fully perswaded and resolued of the Abrogation of the Iewish Sabbath: and therefore, for the time, he yeelded to their weaknesses, and obserued it as well as the other. But afterward, when they were confinned in that point, he forbare that libertie, & taught the

the full abolishment both of it , and other ceremonies.

Fourthly, Act. 18. 3,4. Paul is said to come to Corinth to Aquila and Priscilla , and to worke with them in their trade of tent-making: and further, it is said, that he disputed in the Synagogue every Sabbath day, that is, on the Iewes Sabboths, and exhorted the Iewes and Grecians. Hence it is gathered by some, that Paul did onely keepe the Sabbath of the Iewes, and that both on the Lords day, and on the weeke daies, he wrought with Aquila and Priscilla.

Ans. First , we must remeber this Rule, That Charitie and Necessitie, doe dispense with the Sabbath, and with ceremonies. If a Towne should be on fire , or if a citie or countrey should be presently assaulted by the enemie, in the time of the word preached, on the Sabbath day; the preaching of the word , in these cases , must cease for a time , till by conuenient helpe the fire be quenched , and the enemie be taken or druen backe. Now whereas Paul in the ordinarie daies of the weeke made tents , and on the seauenth too , not obseruing it , but the Iewes Sabbath; we must know, that he did it vpon necessitie , for the saluation of the Iewes. For Priscilla and Aquila were Iewes vncouerted , and Christ was not yet revealed vnto them. And if Paul had but once named Christ, he could haue done no good a-

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mong them. Yet afterward, when he saw better opportunitie, at the comming of Silas and Timotheus from Macedonia, then he could no longer containe himselfe, but *burred in the spirit, and testified to the Ienes, that Iesus was the Christ*, verl. 5. Now if there was cause why he did not speake of Christ for the time, then was there cause also why he did not make profession of a Sabbath. Secondly I answer, though Paul did not then openly sanctifie the Sabbath; yet it is to be supposed, that he kept it priuately by himselfe, reseruing some speciall time for that purpose: and the contrarie cannot be shewed.

The Second Question touching the Sabbath.

How the Sabbath of the New Testament is to be observed?

Answ. In obseruing a Sabbath of the new Testament, there are two things required; a Rest, and a Sanctification of the same rest to an holy vse. This Answer is made out of the very substance of the fourth Commandement, which is morall, and hath nothing ceremoniall in it. And the fourth Commandement (for substance) consists in a ceasing frō labour, and a holy dedication of our rest to an holy vse, that is, to the worship & seruice

of God.

Rest.

Sect. I.

Now touching the first point, the Rest of the Sabbath, there are three severall Opinions, whereof two are contrarie, and the third is a meane betweene both.

The first Opinion is, that we are bound as strictly to keepe the outward rest of the Lords day, as the Iewes were to keepe the Sabbath: and sundrie men are of this minde. But I take it, this opinion is not warrantable. For (as we said before) the Iewish manner of keeping the Sabbath in straitnes, is a Ceremonie. And if we be bound to keepe it as straitly as the Iewes did, then Iudaisme must still remaine, and the ceremoniall Law (at least in some part) must still be in force.

But in fauour of this opinion, it is alleadged. First, that the fourth Commandement is a Law, given as well to Christiās as to Iewes, and therefore it bindes both alike. *Ans.* The fourth Commandement bindeth Christians to keepe a seauenth day for the Sabbath, both in respect of Rest, as also in regard of Sanctification thereof; but that it bindeth them to the same strait manner of keeping the rest, as it did the Iewes, we vtterly denie.

Secondly, That the reasons vſed to inforce the Commandement, doe equally binde all: therefore the Commandement it ſelfe. *Ans.*

It

It is true for the dutie commanded, but not for the manner of performance. Againe, the reason alledged doth not follow; for sometimes the holy Ghost vseth a reason that is perpetuall, to inforce a Ceremonie. That Levi shold haue no part, nor inheritance amog his brethren was a Ceremonie commanded by God; and yet the Lord inforceth it, with a reason that was perpetuall, namely, because himselfe was the part and inheritance of Levi, among the children of Israel, Numb. 18. 20.

Thirdly, that the Sabbath is a figure (to believers in the new Testament) that God is their God, and they his people; and the same it was to the Iewes: therefore the bond is as strict to the one, as to the other. Ans. 1. Believers vnder the Gospel, haue two onely signes of the Couenant; Baptisme and the Lords Supper, and no more. 2. The Scripture restraineth the Sabbath, as a signe, onely to the Iewes. *It is a signe betweene me and youe* *as your generations*, Exod. 31.13. Againe, v. 16. *the children of Israel shal keepe the Sabbath* --- *for an everlasting couenant*. 3. The Sabbath was not a signe in the first institution in Paradise. For the Couenant of grace was made after the fall of man, and the signe thereof must needs be appointed after it; considering that before the fall, Ceremonies signifying sanctification had no place. And this is the first Opinion.

The second Opinion touching the Rest of the Sabbath, is flat contrarie to the former; namely, that on the Sabbath day, (after the publike worship of God is ended, and the Congregation dissolved,) men haue libertie either to giue themselues to labour, or to honest pleasures and recreations. This Opinion doth quite abolish one of the Commandements of the Decalogue. For it presupposeth all daies to be alike, this onely provided, that the publike worship of God be solemnly kept. Now this may be done in any day of the weeke; and there will be no neede of appointing a set time for Gods seruice, if all daies be equall, without any difference or distinction. But the fourth commandement (for substance) is eternall, and requireth (vpon paine of the curse) both rest from labour, and a setting a part of the same rest, to the duties of holines & religion. And if it command abstinence from ordinary labour, then much more from pleasures and recreations.

The third and last Opinion, holdes the meane betweene the two former extremities, and that I take to be the best and safest. The substance hereof consists of these two conclusions.

I. That vpon the Sabbath day of the new Testament, men are to rest from the ordinarie labours of their callings. Thus much is commanded in the fourth commandement.

For

For the rest it selfe was not a ceremonie, (as I said before) but the straight & precise manner of resting. Againe, it is most necessarie, that religion, and the power thereof, should be maintained amongst Gods people, which cannot possibly be, vnlesse men (at sometimes) set themselves apart vnto it. The student that desires learning, doth not attaine vnto knowledge, vnlesse he doe daily consecrate and devote himselfe to the studie therof. In like manner religion cannot be preserved and maintained in the Church, except men doe whollie and continually employ themselves in the practise of the same. Furthermore, it is the libertie that Gods lawe giues to seruants, yea and to beasts, that they shall not be oppressed with labour by working on the Lords day; & this libertie is grounded vpon the law of nature, & common equity.

Here the common sort are wont to reply and say. If we must rest from the labour of our callings the whole day, we shall not be able to maintaine our selues and our families. To which it may be answered, that they which gathered Manna onely in the sixe daies, had as much as they, that gathered it on the seventh day; & that which they gathered the seueneth day, did not remaine sweete, but stanke and perished. They therefore which rest on the Sabbath daie, must not be distracted with needless care, but liue by faith, and depend vpon Gods providence

for meate, drinke, and clothing. And the labour of the calling then vsed, when it is expeslye forbidden by God, bringeth rather a curse with it, then a blessing. Againe, such persons must remember, that *God/messe b.ith the promises of this life, and the life to come,* 1.Tim.4.8. and if they will first seeke the kingdome of God and his righteousness, all things necessarie shall be cast vnto them in way of advantage, Mat 6.33. Therefore, if they keepe his cominadement, & rest vpon the seventh day, God will in mercie giue a blessing, and they shal no lesse receiu from him their daiily bread, in that day, then in any other.

II. Conclusion. In this Rest, sundry kindes of workes may be done, and that with good conscience; principally two.

The first are workes both *holy, and of present necessarie.* And they are such, as cannot be done before or after the Sabbath. These are likewise of two sorts. The first are those, that doe necessarily pertaine to Gods worshippe, so as without them God cannot be worshipped. Of this kinde is the Sabbath daies iourney, Act.1.12. allowed among the Iewes to the people, to goe and heare the word preached: Thus we read, that the Shunamite went ordinarily vpon the Sabbath and new Moone, to the Prophet, to heare him. For when shee demanded leaue of her husband, to goe to the Prophet, he askes her, Why wilst thou goe, seeing it is neither newe Moone,

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Moone, nor Sabbath day, 2.King.4.23. Of the same sort, were the killing & dressing of sacrificed beastes, in the time of the law; whereof our Sauiour saith, *Hau ye not read in the law, how that on the Sabbath daies, the Priests in the temple break the Sabbath, and are blameworthy*, Mat. 12. 5. The next sort of workes of preuent necessitie, are those that belong immediately, to the preseruation of the temporall life of man and beast, or that serue to the good estate of them both. Such are workes of mercie: as, the watering of cattell, Mark. 12.11. the drawing of a beast out of a pitte, Lue.14.5. and such like.

The second kind of workes, that may be done vpon the Sabbath, are workes of *Christian libertie*, out of the Case of necessitie. These were such as the Iewes might not doe, and yet we in the new Testament may doe them. For example: prouision and dressing of meate, making fires, and carrying of burdens. Yet vpon this libertie, men ought not to gather, that they may doe what they will, because they must cease from the ordinarie execution of the workes of their callings. For the word of God giueth no such warrant: men are in this case, to submit themselves to his will expressly reuealed, and to vse their libertie according to the same.

Here two Cases are propounded.

I. Case. Whether we may not lawfully recreations on the Sabbath day, as shoo-

ting,bowling,hunting, hawking, wrastling,
&c?

*Ans.*I take it,we are not denied to reioyce
and solace our selues vpon this day. For to
some men,at soine times,recreation may be
more necessarie then meat in case of weake-
nes,for present preseruation of health. And
though not in that regard, yet beeing well
vsed,it may be a furtherance to men, in the
performance of the duties of godlinesse, as
well as in the duties of their calling. But this
reioycing must be such as was the reioycing
of the Iewes,Nehem.8.12. which was onely
spirituall, and in the Lord. For they reioyced
oneiy for this,that they vnderstood the law
of God,that was taught them.

But as for the recreations and pastimes a-
forenamed , as bowling and such like , they
are not at this time to be vsed. My reason is
this. That which is the more principall and
necessarie,namely labour in the execution of
a mans calling, is forbidden; recreation there-
fore which is for labour, must cease on that
day when labour ceaseth. Againe,if the du-
ties of the ordinatie vocation,otherwise law-
full and commendable, be therefore forbid-
den, because they destroy the rest comman-
ded, and take vp the mind, that it cannot be
freely emploied in the affaires of God , then
much more aie workes of pleasures forbi-
dden,because they doe the same things much
more, though otherwise in themselues they
be

be not vnlawfull. *Obiect.* Seruants must have recreation, otherwise how shall they be able to worke in the weeke day? *Ans.* True; but their recreation must be granted them in the daies of labour. For recreation pertaineth not to rest, but to labour, and is therefore vsed, that a man by it may be made more fitte to labour.

II. Case. Whether men vpon any occasion, may not doe a worke of their callings, in the morning or euening of the Sabbath day, as Tradsemen, for example. I answer that they may, sobeit they obserue foure caueats. I. That the worke done, be no scandall to any person. II. That it withdraw not the mind of the worker or any other, from sanctifying the Sabbath, either publickely or priuately. III. That it be not a worke of gaine, but a worke of mercie, or tend to a worke of mercie. IV. That it serue for the immediate preseruation of life, health, or goods. Of life; thus Elias continued his flight from Iezabel many Sabboths together, 1. King. 19. 8. And the reason is good; the Sabbath was made for man (saith Christ) that is, not for the hurt, but for the good of man. Of health; and thus our Sauiour Christ visited the sicke, Ioh. 5. 2. and cured the blind man vpon the Sabbath, Ioh. 9. 14. By whose example the Phisitian &c the Chirurgion may lawfully goe, not onely to giue necessarie counsell, but to minister necessarie phisicke, and doe cure. Lastly, of goods

goods which are in present danger of loosing. Thus Christ would haue the oxe presently pulled out of the pit, Luc. 14.5. & the shippes on the shore full fraught with wares, requires present helpe, if it be in apparent danger of sinking. Thus much concerning the first thing, required in the obseruation of the Sabbath.

Sect. 2.

*Sanctification
of Rest.*

The second thing, required in the halowing of the Sabbath of the new Testament, is the Sanctification of rest, which is nothing else, but the dedicating of it to a religious use, that is, to the practise of diuine worshippe. This sanctification, is either publicke or private.

The publicke, is the solemne performance of spirituall worke, commanded in the second and third Commandements, and tending to publicke worship. And this may be reduced to foure principall heads. I. The reading or preaching of the word, when the Minister publickely in the Congregation assembled, doth faithfully deliuere vnto the people pure and sound doctrine, and applies the same as necessarie requireth, and occasion serueth, to the edification and saluation of all and euerie hearer in publicke audience: and the people on the other side, do reverently and attentively here the same word read and preached. II. The administration of the Sacra-

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Sacraments according to Gods institutiō, by the Ministers of the Church lawfully called. III. Publike praier, wherin the Minister calleth vpon the name of the Lord, & the whol congregation, in seruent affection, lift vp their hearts vnto him & in mind giue assent to the praiers made in the name and behalfe of them. IV. Collection and giuing of almes for the reliefe of the poore, whether they be captiues and strangers, or those that dwell among vs, the sicke, the needie, orphaneſ and widowes, and ſuch like. Vpon theſe four heads, doth ſtand the whole publike worship of God. For prooſe and declaration hereof, read theſe places, Neh. 8. Act. 2.42. Act. 13. 14.15. Act. 16.13. Act. 20.7. 1. Cor. 16.1.2. &c.

Priuate ſanctification, (which ſerueth to anſwer the ſecond opinion) ſtands in theſe things. I. That every man in the beginning of the Sabbath, in the morning, do priuatly prepare himſelfe to the publicke ſeruice that followeth, by priuate prayer, by examinatiō and humbling of himſelfe before God, in reſpect of his particular finnes. This the wife-man exhorteth vnto, when he ſaith, Take heed to thy foote when thou entrefteſt into the houſe of God, Ecclef. 4.17. and his meaning is, that before a man betakes himſelfe to the publicke congreagation, there to perform ſeruice and worship vnto God, he ſhould looke into his heart, and examine his affections and thoughts,

thoughts, that he come not vnpreserved, which duty though it be alwaies to be done, yet principally on the Sabbath day. The childe of Israel rose vp early in the morning on the Sabbath day, to offer vp burnt offrings, & peace offerings to an Idol, Exo. 32. 5. 6. much more ought wee, &c. And it is said of our Sauiour Christ, that he rose very early in the morning before day, and went into a solitary place to pray; and the day following was the Sabbath, when he preached in the Synagogues, Mar. 1. 25. 36. II. That when the congregation is dissolued, we spend the rest of the Sabbath in meditation and conference of the word before preached, and of the creatures. Thus it is said of some that heard Paul preach, that they received the word with all readines, and searched the Scripture, whether those things were so, Act. 17. 11. And the whole 92. Psalme was penned, that it might be a song of the Sabbath, and it containes nothing but a meditation of the works of God. III. That men priuately exercise themselves, in the works of charitie and mercie; as in visiting the sicke, in making peace betweene those that are at discord, in releauing the poore, in teaching and instructing the ignorant, in conforting those that are distresed and comfortlesse, Neh. 8. 12. Then all the people went to eate and to drinke, and to send part abroad to the poore, and to make great ioy.

The Third Question touching the Sabbath,

both.

When the Sabbath doth beginne?

To this some doe answer, in the euening, and some in the morning. My answer is this, that the Sabbath of the new Testament amongst vs, is to beginne in the morning, and so to continue till the next morrow, & not in the euening, till the euening.

The reasons be these. 1. The Sabbath is to beginne, when other ordinarie daies begin, according to the order and account of the Church wherein we liue. 2. It was the practise of Christ and the Apostles. For Christ (as it hath beene thought of auncient times) consecrated the Sabbath, in that he rose from the dead early in the morning, when the first day of the weeke beganne to dawn, Matth. 28.1. and therefore it is fitte that the Sabbath day should then beginne when he rose, forasmuch as it is kept in remembrance of his resurrection. The same was the practise of the Apostles. For Act. 20.7. the first day of the weeke the Iewes came togither at Troas in the morning, & there Paul preached from that time till midnight, beeing the next morning to depart, hauing staid there as is plaine out of the 6.v. seven daies. In that text I note two things. First, that the nighr there mentioned was a part of the seuenth day

day of Pauls abode at Troas . For if it were not so,then he had staied at least a night longer, and so more then seuen daies,because he should haue stayed part of another day. Secondly,that this night was a part of the Sabbath which they then kept. For the Apostle keepeſ it in manner of a Sabbath, ·in the exerciſes of pietie and diuine worſhippe, and namely in Preaching . Yea further,he continues there till the rest was fully ended : *He communed with them till the dawning of the day, and ſo departed, vers. 11.* Besides this text, Dauid faith in his Psalme of the Sabbath, that he will declare *Gods louing kyndnes in the morning, and his truſt in the night, Psal. 92. 2.* making the night following a part of the Sabbath.

Againſt this doctrine it is alleadged , firſt that the Sabbath is to begin in the euening, because in the firſt of Gen. it is ſaide, ſixte ſeverall times, the euening and the morning made the firſt day, and ſo the ſecond, and third,&c.

Anſ. Firſt; in that text when it is ſaid, the euening and the morning,made ſuch & ſuch daies, by the euening is vnderſtood the night and by the morning the day , & the euening was the end of the day, and the morning the end of the night. This expositiōn is ancient, and yet in Scripture we finde not one place, where the euening is put for the night. *Secondly,* I answer that the collection from
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that place is of no force. For thus the reason must needs be framed. That which God did in appointing of daies, the same must we doe in vsing of them: But God in appointing of daies, began the day at the euening. *Ergo, &c.* The consequent is false. For the case is otherwise in the constitution of time, then it is in the vse of time constituted: and there is not the same reason of things in doing, as there is of the same things in beeing and vse. Thirdly, this did not bind the Iewes. For they in all likelihood began their Sabboths in the morning. Indeed their soleinne feasts, as the Passouer and such like, beganne and were kept from evening to morning, as we may read, Levit. 23.5. But ther ordinary Sabbath was kept from morning to morning. Whence it is that Saint Matthew calls the dawning of the first day of the weeke, the end of the Sabbath of the Iewes, Matth. 28.1. and there is nothing (I take it) that can be brought to the contrarie.

It is obiected that Moses saith, Levit. 23.32. *From eu'en to eu'en shall ye celebrate your Sabbath.* Ans. The words must be vnderstood of the feast of reconciliation, beeing the tenth day of the seventh moneth, which was so-lonnized and kept from eu'en to eu'en. And it is called a Sabbath, because it was by speciall commandement appointed to be kept as the Sabbath day, and that in two respects. First, because it was to be kept holy by the Iewes,

Iewes, in humbling themselues and offering Sacrifices, vers. 27. Secondly, because vpon that day it was not lawfull to doe any seruile worke vpon paine of death, vers. 25. 30.

Againe, it is alleadged that Ioseph of Arimathaea could not embaulme Christ, by reason that the Sabbath was at hand, and this was the euening. I answer, that the Iews Sabbath there ment, concurred with the day of their passeouer, and hence it was that their Sabbath beganne in the euening.

By this that hath beene said, the answer to the third Question is plaine, to wit that in the new Testament the Sabbath is to beginne at the morning, and so to continue to the next morning, and not as some suppose to begin at the even, and continue till the next even. And thus much touching the speciall Questions of Gods worshippe, as also generally concerning those that belong to Man as he stands in relation to God.

*The end of the second
Booke.*

THE
SECOND AND THIRD
 BOOKES OF THE CASES OF CON-
 SCIENCE, CONCERNING MAN
 STANDING IN RELATION
 to God and Man.

*Wherin are handled the Questions
 touching the worship of God, and the
 practise of Christian virtue.*

Rom. 14. 22.
Whatsoever is not of Faith, is sinne.



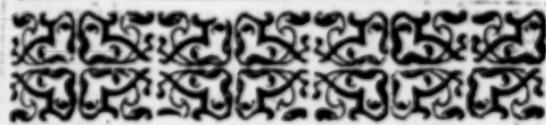
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TO THE RIGHT

HONOURABLE, EDWARD
LORD DENNIE, BARON
of Waltham, &c.



Ight Honourable. It was not without speciall cause, that the famous Apostle of the Gentiles, entring into a serious meditation of the calling and worke of the Ministerie, and grovzing at length to some issue of his thoughts, cryeth out (as it were) in tearmes of complaint: And who is sufficient for these things? For if inquiric be made into the reason of his demand, the Scripture shall answer for him: That Ministers are the Angels of the Lord of hosts; the Interpreters of his will, the Salt of the earth, the Light of the world. And their calling is, to carrie the Embassage of Reconciliation; to manifest unto man the pleasure of the Highest, to season the corrupted heart instrumentally with grace, to enlighten the darkened mind, by the dispensation of saving knowledg, as the Sunne doth the ayre by the Brightnesse of his beames.

Now these high Titles and great workes, evidently declaring the weight and worth of that Honourable Commission, are not either gien or assigned, onely in respect of publike and ordinarie duties, vobecm by Divine ordinance they be made the mouth of God unto man by preaching, and againe of man unto God by prayer. For these are determined upon certayne times and places, voben and where they are to be put in execution, according to the laudable Constitutions and Canons of particular Churches:

2 Cor. 4.16.

Mal 3.7.
Job. 13.13.
Math 5.13.14.

Jerem. 35.19.
Nchem. 3.7.

The Epistle Dedicatorie.

But in a further regard, as they have received from God
the Tongue of the learned, and are indued with
knowledge and abilitie, to informe the consciences of men
touching every action, whether personall appertaining to
particular states, or relative employed in the worship of
God, and pralles of Christian vertues. A gift, as no lese
necessarie, so of a farre larger extent then the other, and
consequently permable without limitation of time or
place, in season, out of season, wherewer the mind requireth
resolution in case of doubt, or comfort in distresse. The
light of this candle is therefore credded up on high, and set
in open viewe, that it may communicate it selfe not in
all in grosse, but to every one in person. The Lords Inter-
preter in this sense, is to dispense his truell in every place &
time, to the poore videroue of Strepa at her owne home,
to the noble Eunuch of Aethiopia in his trauell; so David
that he my be drawne to confession of his sinnes to Peter,
for his restoring after his fall; to the weake, that they may
be supported; to the strong, that they my stand; to the
trouering mind for resolution; to the Troubled soule for
comfort and releefe.

Math.7.15:

1.King.7.9.
Act.8.40.
2.Sam.12.
Math.26.75.

2.Tim.3.17.
*apostle.
*disputation.

Hence it is apparent, that this Messenger of God must,
be (as Paul saith) a "complete man, in every respect
armed and * well appointed with necessaries appertain-
ing, for all purposes, to the honour of his Lord, and the
credit of his calling. He shalld be not only a learned Tex-
tith n, mightie in the Scriptures: a positive Diuine, elab-
orated in the trut: : man provided ad oppositum, to
withstand and confute the aduersarie: but a skilfull
Caluist, ready at all assyes upon good groundes of knowl-
edge and disputation, to giue a Rule, to yeld a Reason, to
Speake a word in time to him that is weareie.

VVhich last properte, to omit the rest, being so essential
(as it is) to the calling and condition of a Minister: yea of
that importance (as beretofore I haue declared to your
Lordsh) it seemeth strange, at least in my poore conceit, that
among so many graine and learned discourses, published by
way of Definition and Disputation in matter of Religion
few or none haue bene framed and contrived to this
purpose: that in this flourishing state both of our Church and

Common-

The Epistle Dedicatore.

common wealth, none have employed their indeavours in the unfolding and displaying of this Subject: yea, whereas they of the Popish church haue bene so plentifull, or rather laufuin their * Summes, & Manuels, & Aphorismes, & Instructions, & Determinations, &c. for directions of their Confessours in Case-points: that our Protestant Divines for the most part, haue bene so sparing, and silent in speaking or writing of this argument.

Howbeit, the Lord in his most wise prudence, hath not wholly denied this benefit unto our Church. For notwithstanding so great silence and forbearance in matter of Devotion, as touching the rectifying of the Conscience, there haue bene of late yeares trained up to this end, a* Speciell Instrument of his glorie, who being in time thoroughly grounded in the principles of one part of the Cases: by many graue counsels, and comfortable directions, fetched from the word, and gathered by long observation, hath cured the wounds of many a distressed soule. And those divine Tractates of his, now gathered together since his death, and communicated to the Church of God, are full of heavenly meditations to that purpose. And as himselfe desired to leave unto posteritie, some memorie of his knowledge in that kind, so the talent he received was not buried in his graue, but againe reuiued in the person of that faithfull Minister of Christ, the Author of this Booke, a man both for learning and pietie, desirously reverenced & renowned in the judgements of all those that loue and embrace the Truth. Who happily attempting the same course, and referring the whole bodie of his labours in preaching and writing thereto principally: proceeded with much aduantage, added unto the Cases of Distresse other Heads of Questions, and in his latter time reduced them into such a Frame and Order, as might best serue for an introduction of case-dissimilitie, for the helpe and incoueragement of others.

The first Part of whiche Frame being formerly commended by me to your Hon. I haue againe emboldened my selfe to present you with the rest, that so the whole may haue the freer passage from you, to the common use of others. Wherewch I haue taken up no new fashion, but kept my

a Ioannis de Thabia. Angel
de Clavasio.
Raymundus &c.

b Martini Au-
pilcius. Nauar-
ri, &c.

c Emanuela
Sa. &c.

d Francis. To-
let. &c.

e Iacobi de
Graphis à Ca-
pua. &c.

f M. R. Greve-
ham

The Epistle Dedicatorie

*Coloff. 4.24.
Hieron. prolog.
in Luc & Ca-
talog-Scriptor.

Ecclesiast.
Nicopd. 6. c. 16.
Luc. 12.

Aft. 1.1:
2. Ioh. 1.

* So was Theop-
ph. with Lukes
copie. Aft. 1.1.

*So did Theop.
Luc. 1.1. 4.2. and
the Lady and
hers. 2. Ioh. v. 4.

*This was also
Theop. his de-
sire. Luk. 1.4.

Epist. dedicat.
before the
True Gause.

selfe to the commendable custome of VVriters in quincie-
ter times, who haue betraffed the Churche of God wth the
fruities of their indeauours, under the patronage of Honour-
able and vertuous Nobilitie. And namely, of that renoun-
ned * Physician of Antioch, and of S. Iohn, who dedi-
cated their sacred writhings, the one to the Noble Tho-
philus, the other to the elect Lady and her children.

And that wch mooued these boly penmen of Scripture
to this practise, hath also encouraged me upon the same
respects, to offer this Treatise to your Honourable fauour.
First, because your Lordship hath bene long * acquainted
wth the person, life, and labours of this man, and well
grounded in the truthe of religion, the maine subject of all
his discourses. Secondly, the Lord hath enlarged your hart
by his grace, to yeld * entertainment to that truthe wch
he did teach and write: and the manifesterion of your
willing mind to accept of any Treatise compiled by him,
giveth sufficient prooef of this point, euen in mine owne
knowledge. Thirdly, you haue not contented your selfe to
be barely informed in the knowledge of the truthe, but
haue further desired * confirmation and assurance in the
same. One instance whereof I must needs remember in this
place: That sundry yeares since, it pleased you to set him a
speciall Task, the interpretation of that golden Text touch-
ing the Gaine of the greatest commoditie in the
world, (Psal. 3.8.) for your further understanding of the
same, as himself reporteth to your great commendation:
And great reason, you should tast both of his former and
latter fruities, who by your motion was encouraged to take
the paines, and no doubt rewarded for his labour by a
plentifull measure of your loue.

Upon these motiues, I haue now at length exhibited
unto your Lordship the remainder of this present Intro-
duction, my debt by bond of promise, and your due, by speciall
right of patronage. If I be hapy challenged of slacke pay-
ment thereof to this time, I desire to be holden excused.
First, for that the totall summe wch remained behinde
empayed, was the greatest part, and thereupon required
further respite, that it might be more easily collected, and
more fuly diuised. For though it be but one intire heape,

The Epistle Dedicatore.

ye it consisteth of sundry particulars, all which were so
thoroughly examined, that upon the account, there might
be a mutual agreement of the whole and the parts. And
further, it was my desire, that seeing the debt must needs
be discharged, and that to an Honourable person, it might
be tendered in pure and currant coyne, which might bear
the triall of the touch-stone: A thing necessarie in these
times, wherein so much corrupt fluffe in this kind, passeth
from hand to hand.

And thus heartily wishing that these holy Rules of
religion and vertue, may be perused at your Lordships best
conuenient, and enterayed in practise for your daily comfort
and direction; crasing also your Honourable acceptation
of my carefull indeauour in publishing them to the commo-
nwealthe of the world, I most humbly take my leave; Besee-
ching the Almighty, who hath alreadie graced you with
the true rewards of Vertue, Honour, and Nobilitie, to es-
tablish the same both in your person and issue in this
world, and after this life ended, to give you that eternall
inheritance of honour and happiness, in the kingdome of
glorie. From Eman. Colledge. Cambridge. Novemb. 20.
1606.

Your Honours in all Christian
duty to be commanded,

Thomas Pickering.



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such as the community

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THE THIRD Booke of the Cases of Conscience, concerning Man, as he stands in relation to man.

CHAP. I.

Of the Nature and Differences of Vertue,
and the Order of the Que-
stions.



HVS farre we are pro-
ceeded in the handling of
two sorts of Questions,
whereof some doe con-
cerne man as he is consi-
dered apart by himselfe,
without respect vnto an-
other: some againe concerne man, as he
stands in the first relation, namely to God.

Now we come by order, to speake of the
third and last head of Cases, propounded by
the Conscience of man, as he stands in the se-
cond relation, to man. And vnder this Head
are comprehended all those Questions of
Conscience, that are incident to the liues of
men; and which doe belong vnto man, as

he is a member of some Societie, whether it be the Familie, the Church, or the commonwealth.

For the better and more orderly proceeding in this Discourse, some conuenient Subiect or Matter is to be propounded, whereunto all the Questions that followe may fitly be reduced. Now of all other, the most conuenient Subiect in this kind is *Vertue*, and therefore according to the differences of Vertue, we will distinguishe the Questions into three severall sorts.

But before we proceede to particulars, it shall not be amisse to speake somewhat generally of Vertue, so farre forth, as the knowledge thereof may giue light to the things that follow.

Touching Vertue: two things are briefly to be remembred: first, what it is; and then, what be the distinct kindes thereof.

Vertue is a gift of the Spirit of God, and a part of regeneration, whereby a man is made apt to Lue well.

I call it first, *a gift of the Spirit of God*, because in whomsoeuer it is, whether in Christians or in Heathen men, it hath the nature of a gift that floweth immediately from the spirit of God. And this I put in the first place to confute the received error of the w^est Heathen Philosophers, which call Vertue an habite of the minde, obtained and confirmed by custome, yse, and practise.

Secondly, I call it such a gift, as is also a part of regeneration; and this is added for two causes.

First, that we may put a difference between Christian and Heathen vertues. For, howbeit the same vertues in kind and name, are and may be found, both in them that professe Christ, and those also that are ignorant of the true God; yet they are in them after a divers manner. For in Heathen men they are the gifts of God, but not parts of regeneration and new birth: but in those that be true Christians, they are indeede not onely the gifts of Gods spirit, but also essentiall parts of regeneration.

That we may the better yet conceive this difference, we must vnderstand, that the grace of God in man, is two-fold; restraining, and renewing.

Restraining is that, which bridleth and restraineth the corruption of mens hearts, from breaking forth into outward actions, for the common good, that Societies may be preserved, and one man may live orderly with another. Renewing grace is that, which doth not onely restraine the corruption, but also mortifieth sinne, and renewes the heart daily more & more. The former of these is incident to Heathen men; and the Vertues which they have, setue onely to represele the act of sinne in their outward actions: but in Christians, they are graces of God, not onely bridling

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and restraining the affections, but renewing the heart, and mortifying all corruption. And though those vertues of the Heathen be graces of God, yet they are but generall and common to all: whereas the vertues of Christians, are speciall graces of the spirit, sanctifying and renewing the minde, will, and affections. For example, chasteitie in *Joseph* was a grace of Gods spirit, renewing his heart; but chasteitie in *Xenocrates* was a common grace, seruing onely to cурbe and restraine the corruption of his heart. And the like may be saide of the iustice of *Abraham*, a Christian, and of *Aristides*, a Heathen.

Secondly, I adde this clause, to meeke with an errour of some learned Philosophers, who taught, that the very nature of Virtue stands in a meane, or mediocritie of affections. This that they say is true in part, but not wholly. For the mediocritie, of which they speake, without renouation of affections, is nothing: and therefore all vertues, that are not ioyned with a renouation and change of the affections, are noe better then sinnes. This point the Philosophers never knew, and hence it was, that they stood onely vpon a mediocritie, defining a man to be truly virtuous, that did wisely obserue a meane betweene two extremes.

Lastly, I say that this gift of God, makes a man fit to live well. In which clause standeth the proper effect of Virtue; which is, to make those

those in whome it is, to lead their liues well. And by this we are aduertised, to take heede of the opinion of Philosophers, concerning some particular vertues. For in their mortall discourses, they giue both the name and the nature of Vertue to those things, which are either false & counterfeit vertues, or indeede none at all. For example, *Aristotle* makes *Urbanitie* a vertue, which is indeede a sinne, beeing nothing els, but a dexterite in mocking and descanting vpon mens persons and names: & so it is reckoned by *Paul* amongst grievous sinnes and vices, which are to be auoided, Eph. 5. 4. Againe, the Philosopher calls *Magnanimitie* (whereby a man thinkes himselfe worthie of great honours, & there-upon enterpriseth great things) a Vertue; which notwithstanding is to be holden a flat vice. For by the law of God, every man is to range himselfe within the limits of his calling, and not to dare, once to goe out of it. Whereas on the contrarie, the scope and end of this vertue (as they teareme it) is to make men to attempt high and great matters aboue their reach, and so to goe beyond their callings. Besides, it is directly opposite to the vertue of humilitie which teacheth that a man ought alwaies to be base, vile, & lowly in his owne eyes. The Prophet Dauid cleares himselfe of this sinne, Psal. 131. 1. when he saith, *Lord, I am not high minded, mine eyes are not haughty, I haue not walked in things that be*

great, and aboue my reach. Furthermore, no Vertue must make vs to forsake good life, but euery one serueth for this ende, to make vs fit to liue a godly life,

The next point to be considered is, What be the kindes of vertue.

Vertue is either in the minde of man, or in the will. The vertue of the minde, is Prudence. The vertue of the will, is that that orders mans will; and it is two-fold: for it respecteth either our selues, or others.

That which respecteth our selues, is conuersant about two maine things in the heart of man, the reuenging, and the lustyng power. That which respecteth the reuenging power, is Clemencie; which standeth in the ordering and reforming of the raging power of Anger. The next, which respecteth the lustyng power, is Temperance.

Vertues that doe respect others, are either concerning curtesie, as Liberalitie; or concerning Equitie. And these consist partly in doing of equitie, as Iustice; partly in defending and maintaining it, as Fortitude.

Now according to this distinction of vertues, the Questions of Conscience are to be distinguished in this sort. Some of them concerne Prudence; some concerne Clemencie; some Temperance; some Liberalitie; some also concerne Iustice, and some Fortitude. Of all which in order.

CHAP.

CHAP. II.

*Of Questions concerning
Prudence.*



Here are two maine Questions of Conscience, which concerne Prudence.

I. Question.

*How a man should
practise Prudence or Wise-
dome?*

This I acknowledge, is a high point in the life of man, and such, as cannot be resolued, as it ought; without great deliberation; notwithstanding I will doe mine indeauour to answer something.

Concerning Prudence, there are sundrie things to be considered.

First, what is the beginning of the practise of this vertue; and that in a word, is the Feare of God. This feare standeth principally in two things; the first is, a reverent awe of the Maiestie of God in all places, & at all times, whereby we are resolued, that wheresoeuer we are, we are in his presence, and whatsoeuer we think, speake, or doe, it is wholly and pefectly knowne vnto him. The se-

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 cond is, a resolved care to walk as in the presence of God: that is, to keepe his commandments, and to yeeld obedience vnto his Maiestie in al things. Now that this feare is the beginning of wisedome, it appereas by sundry places of scripture. Psal. 111.10. *The beginning of wisedome, is the feare of lebouah.* Pro. 3.7. *The beginning of knowledge is the feare of the Lord; fooles despise wisedome and understanding.* Moses telleteth the children of Israel that herein stood their wisedome and understanding before the eies of all people, that they obserue and practise all the ordinances and iudgements of God, which he had commanded them, Deut. 4.6. And Dauid professeth of himselfe, that by his daily meditation in the law of God, and keeping his commandements, he became wiser then his enemies, Psal. 119.98. *Yea of more understanding then all his teachers, ver. 99. yea further, more prudent then the auncient, ver. 100.*

Secondly, we must consider the rule of prudence; & that is, spiritual vnderstanding, whereby we are enabled to know and conceiue spiritually truth and falsehood, good & badde. This Saint Paul wished vnto the Church of Coloss. when he saith, *we cease not to pray for you, and desire, that ye might be fulfilled with knowledge of his wil in all wisedome & spiritual understanding,* Col. 1.9. And the same Apostle exhorting the Romanes, to giue vp their bodies a liuing sacrifice, holy & acceptable.

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able vnto God, and not to fashion themselves like vnto this world; he makes the ground of his exhortation, and consequently the rule of their obedience thereunto, the innovation of their mindes or understandings, to this ende. That they might proue, what is the good will of God, acceptable and perfect, and answerably doe and performe the same, Rom. 12.2. And his reason is good, because though prudence be the rule of all vertues, as the auncient Philosophers among the heathen haue affirmed, yet it selfe must be ruled by a higher rule; which they knew not, namely, by spirituall vnderstanding and knowledge, according to the word of God.

Thirdly, we are to consider what is the Practise of Prudence, and wherein it consisteth.

In the practise thereof, two actions are required; the one, is *Deliberation*, whereby according to spirituall vnderstanding, we aduise what is good and bad, what truth and falsehood, what is to be embraced and done, and what not. The other is *Determination*, whereby we resolute vpon former deliberation, to embrace, to doe, to follow, and pursue the best things in every kind. And therein stands the very nature and forme of true Christian prudence, when a man (vpon due consideration of things and actions, together with their properties and circumstan-
ces) proceedes to a holy and godly resolution,

on according to the rule aforesaid. Now the practize of Prudence in these two actions is very large , and consisteth of sundry branches.I will onely touch the principall , and propound them in these Rules following.

The first Rule is this. A man must, in the first place, and above allthings or the word, carefully provide for the forgiuenesse of his sinnes, and the saluation of his soule. This our Sauiour Christ commandeth as a speciaall dutie, Matth.6.vers.33. *Seek ye first the kingdome of God and his righteousness .* And sinners and vnapentant persons, are sundrie times in scripture termed fooles, as in many other respects, so principally in this, because they faile in this first point of wisdome , going on in their sinne without repentance. The ffe virgins in the Gospell are for this very cause pronounced *foolish, or fooles,* because they prouided not for the oile of Faith, but did onely content themselves with shining lampes,that is,a naked profession of religion and vertue; and for want of wisdome and prudence in this point, they were iustly deprivied of access into the bride-chamber. Thus, the rich man, that had great renewes and abundance of worldly wealth, is notwithstanding termed by God himselfe a foole,because he gathered riches to himselfe and was not rich in God; that is, he minded earthly things, and placed his cheife felicitie in vaine and transitorie riches,not once fore-
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casting, how to come into the fauour of God, that he might be saued.

To this Rule I adde that, which Paul by way of caueat commendeth to the Ephesians, Eph. 5.16. *Take heed that ye walke circump-
tly, not as unwise, but as wise, redeeming the
time.* As if he should say, Play the part of
wise men; take time while time serues, lay
hold of the meanes of saluation, vse no de-
lays in heauenly matters, deserre not your
repentance from day to day: *for the daies are
ewell,* and you may be surprized in your sinnes
before you be aware.

II. Rule. *We must vse continuall watchful-
nes against our enemies, but specially against our
spirituall enemies.* This watchfulnes our Sau-
our commandeth often in the Gospel, but
specially in Mark. 13. 33. *Take beedes, watch,
and pray.* 35. Watch therefore, for ye know not,
etc. 37. *Those things that I say unto you, I say
unto all men, Watch.* And S. Peter exhorteth
in like manner, Be sober, and watch: for your ad-
uersarie the Denill as a roaring lyon, walketh a-
bout, seeking whome he may devoure. 1.Pet. 5.
v. 8.

Now this dutie stands principally in two
things. First, that we diligently obserue the
danger, wherein we are, by reason of tem-
ptations. Secondly, that we daily labour to
search and finde out the secret counsells, pra-
ctises, and enterprises of our enemies, and
withall seeke to prevent them. To this pur-
pose,

polc, we must watch against the corruption of our hearts, the temptations of the Deuill and the day and houre of our death, that we be not found vnpreserved. For our owne saines are many; Satan is strong and subtil in his suggestions, and temptations; & death, though of all other things it be most certaine, and cannot be auoided, yet it is most vncertaine in regard of the time when, the place where, and the manner and kind, of what and how a man shall ende his daies.

III. Rule. *Every man must measure himselfe by his owne strength and doe nothing beyond his abilitie.* This Rule is set downe, though expressed in other termes, Rom. 12. 3. *No man must presume to understand, above that which is meete to understand, but ought to be wise according to sobrietie, as God bath dealtis every man the measure of faith.* An example of the transgression of this Rule, we haue in Davids three Worthies, who brake into the host of the Philistines, to fetch Dauid the king water from the well of Bethlem, 1. Sam. 23. 16. Which act of theirs, was a rash enterprise, and such a one, as Dauid himselfe condemneth in that Chapter, because they went beyond their strength, to encounter with a whole garrison of men, they beeing themselves but fewe, namely three in number,

IV. Rule. *We must distinguish betweene the necessarie workes of our calling, that pertaine to vs, and other workes that are out of our callings,* and

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ad pertaine not unto vs: and we must doe the other though we leane these vndone. This Rule propounded in 1. Thes. 4. 11. Medle with your owne busynesse, that is, do the necessarie workes of your callings that belong to you, though you leave the other for the time vndone. The contrary to it, is to liue or to behauie himselfe inordinately, 2. Thess. 3. 7. And we haue an example of the transgression hereof in Peter, Job, 21. 21. whome when Christ had com-manded to follow him, he would needes aske him what John shoulde doe; Christ giues him this answer, *what is that to thee?* In which wordes, he teacheth that not onely Peter, but also every man must attend vpon the neces-sarie and proper workes of his owne vocati-on, and not deale with other mens busynesse; which because Peter did, he is by that an-swer secretly reprooued, and iustly condem ned of curiositie in that behalfe.

V. Rule. We must put a difference betweent things honest and of good report, and things un-honest and of bad report, and these we are to let passe, and onely to doe the other. Phil. 4. 8. Whatsoeuer things are true, whatsoeuer things are honest, whatsoeuer things are iust, whatsoeuer things are pure, whatsoeuer things pertaine to loue, whatsoeuer things are of good report, if ther be any vertue, if there be any praise, thinke on these things. To this may be added one caveat, that Of two e uils which are both sins, we must not onely not chuse the les, but we are to chose neither

For

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For their damnation is iust, who affirme that men may doe euill, that good may come of it, as the Apostle saith, Rom. 3. 8.

VI. Rule. *Things of profit and pleasure, must give place to things that belong to vertue and honestie.* This conclusion the light of nature teacheth. Worldly men say, who will shew vs any good? But Davids praier is, *Lord lif thou up the light of thy counseilnes upon vs,* Psal. 4. 6. *Godlines is the great gaine:* therefore all gaine must give place to godlines, 1. Tim. 6. 6.

VII. Rule. *We may not trust men upon faire preuences, that they make unto vs, without further triall.* This point was practised by our Sauour Christ, who, though many beleued in his name, when they saw the miracles which he had done; yet he did not commit himselfe unto them, because he knew them all, Joh. 2. 24. And it is also verified by the common proverbe, *First triall, and then trust.*

VIII. Rule. *We must give place to the sway of the times, wherein we liue, so farre forth as may stand with keeping faith, and a good conscience.* We may not be temporizers, and change our Religion with the times: but yet we may and must give place to times, as we give place to the stremme, so that it be done with keeping of true religion, and good conscience. This Rule was practised by Paul, Act. 28. 21. who liuing among the Heathen, was constrained to speake as they, and there-

foce

fore he saies, that he departed in a shippe to Rome, whose badge was Castor and Pollux, Act. 19. 10. Againe, he was three yeares in Ephesus an idolatrous place, where the great goddesse Diana was worshipped; yet in all that time he contained himselfe, and spake nothing in particular against Diana, but one-ly in generall against false gods, saying, that they be no gods that are made with hands, v. 26. Nay Alexander could not charge him with this, that he had in all that while, bla-
fphemed their goddesse Diana. Paul there-
fore was faine to yeld to the sway of those
time s, that so he might doe some good in E-
phesus by his Ministerie. Whereas, if he had
spoken against Diana directly, it had not bin
possible for him, to haue done that good by
preaching, which otherwise he did. Againe,
in the Primitive Church, the Apostles for the
weaknes of the Iewes, did yelde to the vse
of Circumcision, and permitted abstinence
from blood, and that which was strangled,
&c. so farre forth, as it stod with pure reli-
gion, and good conscience: and if they had
not so done, they should not haue wonne the
Iewes to the faith, as they did.

IX. Rule. *If we cannot doe the good things
that we desire, in that exquisite manner that we
would, we must content our selues with the
meane; and in things which are good, and to be
done, it is the safest course to satisfie our selues in
doing the lesse, least in venturing to doe the more,
which*

which cannot be, we grove to the extremities, and so faile or offend in our action. It is a good and wise counsell of the Preacher, to this purpose, Eccl. 7.16. *Be not iust ouermuch:* and his meaning may be this; Be not too strict or curious, in effecting that which thou intendest, exactly, when thou canst not; but rest contented in this, that thou haft done thine endeauour; and take to the lessie, when the greater cannot be effected. In some countries, Popish Images erected in Churches, doe stand vndeface d. The good desire of the people is, that they may be pulled downe; but this cannot be brought to passe. What then are they to doe in this case? they must not grow to extremitie, and pull them downe themselves; but they must intreat the lawfull Magistrate for their remoueall, and pray to God, that he may be moued so to doe; and in the meane time, rest content with that they haue done, and wait the Magistrates pleasure. In the Iudicall law, by reason of the hardnes of the Iewes hearts, sundrie sinnes could not stterly be taken away, as diuorcements, polygamie, vsurie. Hereupon, the Lord makes a law of Toleration, without approbation; and did not remoue them quite away, for that was not possible, in regard of man, for the time: but restrained the euill, that could not be quite cut off & abolished otherwise. And herein appeared the great wisdome of God, in making a Law not

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to allow of, nor yet vtterly to take away, but to moderate the practise of these sinnes in the Iewes, for the hardnes of their hearts. In like manner, in this our land there is the practise of Vsurie, a sinne that cannot, nor euer shall be rooted out vtterly. For this cause, the States of this kingdome, haue out of their wisedome, prouided a Law for the toleration thereof after a sort, and that vpon speciaall cause. For if the Magistrate should haue enacted a Law vtterly to abolish it, it would before this (in likelihood) haue growne to great extremitie. The same was the practise of the Apostles in their times, who yeelded to beare with the vse of Circumcision for a time, when they could not otherwise vtterly cut it off.

II. Question.

Whether a man may lawfully and with good conscience, vse Policie in the affaires of this life?

Ans. There be fourte principall Caveats, which being obserued, Policie may be vsed, and is not against Christian religion. I. Nothing must (in policie) be said, done, or intended, to prejudice the truth, specially the truth of the Gospell. II. Nothing is to be said done, or intended, against the honour and

glorie of God, either in word, in deede, or in shew. III. Nothing must be wrought or contrived against iustice that is due to man. IV. All actions of policie, must be such as pertaine to our callings, and be within the limits and bonds thereof. For if any action whatsoeuer, be done out of that calling, wherein God hath placed vs, or at least, be not answerable thereunto, though it be plotted and attempted in neuer so great wisedome and policie, it is vnlawfull and not warrantable.

These Cauenats obserued, it is not vnlawful to vse that which we commonly call Policie. And the reason is this; when any busines is to be done, we must make a twofold inquire. First, into the thing to be done, whether it be good or baddie, lawfull or not lawfull, commanded or forbidden. Secondly, into our selues, whether the worke in hand be agreeable to the calling of the doer, or answerable to that dutie, which he oweth to God and man. Now because both these are grounded vpon the former cautions, therefore we conclude, that wh. euer busines is taken in hand, and not suited vnto them, it hath not good warrant, and so cannot be done with good conscience.

Yet for better clearing of this answer, let vs a little consider the Scriptures, and the examples there recorded, touching this policie. In Ios. 8. 5. we shall finde that Ioshua vseth

Martiall

Martiali policie in the besieging of Ai , placing one part of his armie in an ambush, and cauing the other part to flee : for by that meanes, the men of Ai comming out of the citie , and purusing those that fled, the souldiers that lay in ambush, tooke the citie and destroied it. In 2.Sam.5.23.David beeing to make warre against the Philistins , asketh counsell of God, and God teacheth him policie ; he therefore in his owne example allowes policie ; and more elpecially those wise and prudent shifts in warre, which we call Stratagems or policies of the field. We haue also the example of Paul for this purpose , who Act. 21.26. faines himselfe to haue made a yowe to be a Nazarite, that he might yelde somewhat to the weakenes of the Iewes , who were not sufficiently informed in the doctrine of Christian libertie. This practise was warrantable, neither was it a sinne in Paul : for he did it by the counsell of the Church at Ierusalem, v. 20. 24. And Paul himselfe never made mention of this, as of a sinne , which he would vndoubtedly haue done, had it beeene a sinne. Againe, Act. 23.6. when he was brought before Ananias the Priest, and the councell at Ierusalem, beeing in some daunger, he vseth policie: for he pretended that he was a Pharise, and by that meanes raised a dissension between the Pharisees and the Sadduces . And this was no sinne in Paul: for he spake no more but

the truth, onely he concealed part of the truth.

Now if it fall out otherwise, that policie be vsed, and any of these four Caucauts be not obserued, then it looses both the name and nature of true Policie, and becomes fraud,craft, and deceit, and so is condemnable. Example hereof we haue in Dauid, 1. Sam. 21.14. who when he came to the court of Achish king of Gath, and saw himselfe in daunger, he faines himselfe madde. Which though he did to saue his owne life, yet his policie was not to be allowed of: for it tended to his owne disgrace, (he beeing King of Israel:) and it was also dishonourable vnto God, who had appointed him to be the king of Israel. Againe, that which is commonly called the policie of Machiavel, is here to be condemned. For it is not answerable to the Caucauts before remembred. Besides that, it is not onely against the written law of God, but even against the law of Nature. And the very foundation thereof, standeth onely in the practise of lying, swearing, forswearing, in fraud, deceit, and iniustice.

CHAP. III.

Of Questions concerning Clemencie.



Lemencie or meekenes, is a vertue, that serues to moderate wrath and revenge.

Touching Clemency there be three Questions.

I. How a man is to carrie himselfe, in respect of iniuries and offences done vnto him?

II. When Anger is a sinne, and when not?

III. How a man should remedie his rash and vnjust anger?

I. Question.

*How may a man carrie
himselfe, in respect of iniuries
and offences done vnto him?*

Ans. That a man may behauie himselfe so as becommeth a Christian in these cases, he must in the first place, inquire into the nature and qualitie of the wrong done.

Now, Offences that are done to vs by others, are of three sorts.

The first sort, and the least are, when some

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things are done to vs, that doe onely displease vs, but bring no losse or hurt to vs. These be light offences; and of this kind are common infirmities, as hastinesse, teastinesse, frowardnesse, flownesse and dulnesse of nature; of this kind also, are reproches of unskilfulness, ignorance, basenes, pouertie and such like. The first degree then of Ciemency is, not so much as to take notice of these sleight offences; but to let them passe, and burie them in obliuion. Salomon saith, *A mans understanding deferreth his anger, and it is his credit to passe by an offence,* Pro. 19 11. his meaning is, that when small offences are done, which cannot be avoided, then in discretion a man should withhold his anger, and not take notice of them, but passe by them and let them goe: for this shall be a farre greater ornament vnto him, then if vpon the deede done, he should haue hastily proceeded to reuenge.

The second sort of Offences, are small injuries, such as doe not onely displease vs, but withall bring some litle hurt to vs: either in our goods, life, or good name. Now, the second degree of meeknes is, to take notice of these, but withall to forgiue them and put them vp. The reason is, because alwaies greater care must be had of peace and loue, then of our owne priuate affaires. Read the practise hereof, Ioh. 8. 49. It was objected to Christ wrongfulliy, that he was a Samaritane, and had a Deuill. Christ takes knowledge of

the wrong, and saith, you haue reproched me; but withall he puts it vp, onely denying that which they said, and cleating himselfe, *I haue not a denill, but I honour my fathir.* Dauid had received great wrong, at the hands of Ioab and Shimei, as appeares in the historie of his life; but principally, when he came first to be King of Israel, 2. Sam. 3. and yet he takes not a haftie course, presently to be revenged vp on his adversaries: but proceedes in this order. First, he takes notice of the fact, and commits his cause to God, ver. 39. and then afterward, as opportunity serued, gaue the parties their iust desert. The reason was, because beeing newly invested in the kingdome, his adversaries were strong, and himselfe weake, euen by his owne confession, & therefore not able at the first, to redresse the iniury done vnto him. But when he had once establisched himselfe, then he doth not onely beginne, 2. Sam. 19. 14. but proceedes to full execution of punishment vpon them, as we read 1. King. 2. ver. 5 6. 34. 35.

The third sort of Wrongs, are greater iniuries; such as are not onely offensive to our persons, but withall doe prejudice our lives, and bring a ruine vpon our estates, both in goods and good name. These are the highest degree of iniuries, manifested in open and apparent wrongs. And therefore answerable to them, is required the third and highest degree of Clemencie, which stands in

three things. First, in taking notice: secondly, in forgiuing them: thirdly, in a iust and lawfull defending our selues against the wronging parties. This is the summe and substance of the answer.

For the better conceiuing whereof, sundry Questions are further to be propounded and resolued.

First in generall; it is demanded, how a man should and ought to forgiue an iniurie?

Ans. In forgiuenes there be foure things.

The first is forgiuenes of *Reuenge*, that is of requiting euill for euill, either by thought word or deede. This must alwaies be praedicted. For vengeance is not ours, but the Lords, and great reason then, that we should euermore forgiue, in regard of reuenge and hatred. This the Apostle teacheth, when he saith, *1. Cor. 13. 5. Love is not prouoked, it never thinketh, much lessse speaks or doreth, euill.*

The second is forgiuenesse of *private punishment*, which is, when men retorne punishment for iniuries done, in way of requital; and this must alwaies take place with vs, because as vengeance it selfe, so also punishment in way of revenge, is Gods alone.

The third is, forgiuenesse of *iudgement* when we iudge an iniurie done to be an iniurie. This iudgement we are not bound to forgiue vnto men. For ye may with good conscience, iudge a sinne and a wrong to be as they are. And yet notwithstanding, if a man make

make satisfaction for the wrong done, then there ought to be forgiuenes, euen in regard of judgement.

The fourth is forgiuenesse of *satisfaction*. This wee are not alwaybound to remitte, but we may with good conscience, alway require satisfaction where hurt is done.

Secondly, for the further clearing of this generall Question, we are to answer some particular Cases vsually propounded in the issues of men, and namely ffeue.

I. Whether a man may defend himselfe by law?

II. How he may defend himselfe by law?

III. Whether a man may defend himselfe by force?

IV. How?

V. Whether a man may defend himselfe by Combate?

I. Case. Whether a man may, with good conscience and a meeke Spirit, defend himselfe by law, for wrongs that are done vnto him?

I answer affirmatiuely: A man may, with good conscience, defend himselfe against great iniuries, by the benefite of lawe. For Magistracie is Gods ordinance, for the good of men. Rom. 13.4. and therefore men may vle the benefite of authoritie, iudgement, and iurisdiction of Magistrates, without breach of conscience. Again, it is the expresse lawe

lawe of God, that when a false witnesse setteth vp against a man, to accuse him of a trespass; that both the accuser and the accused, should stand before God, that is, before his Preists and Judges for the tyme beeing and haue remedie at their hands. An example of which iudicall defense, we haue in Paul who in case of wrong, makes his appeal to the judgement seate of Rome. Act. 25.10.

But it is alleadged out of Scripture, to the contrarie, Luk. 6.29. To him that smiteth thee on the one cheeke, offer also the other, Mat. 5.40. If any man will sue thee at the law, and take thy coate, let him carry the cloake also.

Ansf. These places are spoken of priuate persons, that want the defense and assistance of the publike Magistrate; and such must rather suffer wrong vpon wrong, blow vpon blow, and losse vpon losse, then right their owne wrongs, by reuenging themselues.

Againe, it is obiected, that Paul saies, Lawing is a faulfe, 1. Cor. 6.7. There is vterly a fault among you, because ye goo to law one with another, &c.

Ansf. We must distinguishe between things themselues, and the manner of doing them. When Paul saies, it is a faulfe, he condemneth not lawing absolutely in it selfe, but the Corinthian manner of going to law: which was this. First, they went to law with scandall, before the Tribunalls of Heathenish and unbelieving Judges, and so made the Gospell to be

scandalized and reproached. Secondly, they went to law upon light causes, and for small injuries, which they might well have put up, easily brooked. Thirdly, in lawing they fell into rash and violent passions of rage, and怒, so as they could not temper themselves, but must needs goe to law in the first place; which should rather have been the last and the desperatest remedie of all. And this bad manner of suing one another at the law, at which Paul rebukes as a fault. And it is to be obserued, that Paul notes their fault by a word that signifies "Weakenes or impotencie" of their affections, whereby it came to passe, that being ouercome by the strength of their owne desires, upon iniuries offered, they were unable to bearc them in any degree of Christian moderation, and therevpon hastily proceeded, to the Courts of Heathen Judges, for determination of controuersies and contentions among them.

It is further alleadged, that when a man is in way wronged, it is Gods will it should be so, and therefore he ought not to seeke redresse, but to rest him selfe in the will of God.

Aus. It is Gods will we should have diseases, and yet it is no lesse his will, that we should vse good means to be cured of them. So is it in wrongs and iniuries done vnto vs. As his will is, we should be afflicted, so also such he willed our deliuerance, by such means,

means, as himselfe hath appointed.

But our Sauour would haue his Disciples to be *as sheepe among wolves*, and therefore ought to endure all wrongs without revenge. For the sheepe takes all wrongs, and doth not so much as defend it selfe against the woolfe.

Ans. So Christ commandeth, that we should be *simple as doves*, Matth. 10.16. yet withall, he commandeth vs *to be wise as serpents*, to defend our owne heads, and to saue our selues.

Lastly, it is alleadged, 1. Cor. 13.5. that *loue seekes not her owne*: therefore loue must not defend her selfe.

Ans. Loue doth not so seeke her owne things, as that shee neglecteth the good of others; but seeking her owne, shee seekes the good of all. And this practise is not against, but according to the law of Charitie.

II. Case. How is a man to defend himselfe by law?

Ans. For there soluing of this Question, we must take two Rules.

The first is this. We must first trie all meanes, and vse all remedies that may be, before we vse the remedie of Law. It is our Sauours direction, Matth. 5.25. *Agree with shins adversarie quickly, while thou art in the way*, that is before the controuersie be ended by order of law. Againe, Matth. 18.15. *If thy brother trespass against thee, goe and tell him*

saint betweenes thees & him alone. And Saint Paul in this case, prescribes a course to be taken before-hand; namely, first to beare and suffer as much as may be, 1. Cor. 6. 7. *W*hy rather sustaine yo
ur harme? Then, if bearing will not ende it,
commit our cause to private arbitrement,
one or two, v. 5. *I*s it so that there is not a
man among you, no not one that can judge
betweene his brethren? Law is to be vsed in
this case, as the Physician vseth poison, and
cathartickes, onely in desperate cases.

The second Rule is, That our patient mind
must be made knowne to all men, Phil. 4. 5.
In taking the benefit of Law, we are to vse
Moderation of mind, and that in three
aspects; before we goe to law, in lawing,
and when the suit is ended.

The Moderation of mind, before the be-
ginning of suits in law, stands in three
things.

First, we must consider, that all iniurie
whatsoever they be, doe besal vs by the pro-
vidence of God, and that for our sinnes. Up-
on which consideration, we ought to submit
ourselves to Gods will, to obey him, to arme
ourselves with patience, and to lay aside all
anger, enuie, malice, and impatience.

Secondly, we must consider before-hand
that Courts of Iustice, are the ordinance of
God, in which it pleaseth him to testifie his
providence, iustice, and goodness; and upon
this

III. Booke. *Cases of Conscience.* Chap;
this ground , we shall be moued to depart
with our owne righte, and to yeld our selfe
and all the right we haue, into the hands
of God,in the vse of the meane appointed ; i
the meane time depending on him by fide
for the issue and euent of our suit.

And hence (by the way) it appeares, tha
few or none doe vsse this ordinance of God
as they ought; because the greater son of
men, that commence suites in law, doe not
consider either the nature , or ende of civil
Courts. No man ordinarily will yeld a hau
of his right, but every one fixeth his eye
wholly, vpon the cuent of his action by ex
tremitie of lawe : and so swaraueth from the
Christian moderation, required by the word
of God in this case.

Thirdly,we must set down with our selues
lawfull and iust endes of our actions, not vi
iust and vnlawfull . These iust endes are, first,
Gods glorie in the execution and manifes
tation of justice: secondly, the honest defens
of our owne right: thirdly, publike peace;
fourthly, the amendment of disordered per
sons, and not the defamacion or hurt of any
man.

The Moderation of the mind in Lawing,
stands in these particulars. 1. In seeking al
ter peace to the vtmost,Rom. 12. 18. If it be
possible, as much as in you is, beseare peace wth
men. 2. In loue of our enemies, with whom
we are at controuersie in law. 3. In neither
vying,

ving nor shewing extremitie in our proceedings, Matth. 5. 25. Matth. 18. 28.

After that the suit is ended, the moderation of our mindes must be expressed, by our behaviour, in regard of the event of our action. For if the Law goe with vs, we are to give God thanks for the manifestation of his justice, in the course taken. If on the other side it goe against vs, we may not rage or be discontentedly grieved, but commend our cause quietly to God, and accuse our selues for our owne sinnes, and say with David, *Righteous art thou, O Lord, and just are thy judgements.* Psal. 119. 137.

III. Case. Whether may a man defend himselfe by force, when he is wronged?

Ans. In some Cases, he may lawfully defend himselfe by force. Reasons. First, because the Gospell doth not abolish the Law of nature, nor the positive lawes of all countries, but it doth establish them. Now, it is the Law of nature and nations, that a man may defend his life and health, in some cases, vpon iust occasion. Secondly, this is Gods Law, Exod. 22. 2. *If a theefe be found breaking up a house, and be smitten that he die, no blood shall be shed for him.* Abraham was a stranger in the land of Sodom, and yet he rescued his brother Lot, and recovered all his substance that he had lost, by force & armes, Gen. 14. 14. and his action was approued of God. For Melchisedeck met him, at his returne

turne from the slaughter of the Kings , and blessed him. Yea and blessed God for his deliverance,v.19.20. Againe,in some cases, a man may give his life for his brother. So saies S. Iohn. 1. Ioh. 2. 16. *We ought alwaies to
dorne our issues for the brethren.*

IV. Case. When may a man defend himself by force?

Ans. Not alwaies and upon every occasion , but onely in these cases . First, when violence offered is so sudden and vnapeted, that when it comes, there can be no escape, either by yealding, or by flying, or by some suffering. Secondly, when the violence offered is open and manifest, so as there is no other way to reskue our selues , but by striking or killing. Thirdly , when violence is offered , and the Magistrate absent ; either for a time, and his stay be dangerous , or altogether, so as no helpe can be had of him, nor any hope of his comming . In this case, God puts the sword into the priuate mans hands. Fourthly, when the defence is Just and done in a right manner.

A Just defence stands in these things . It must be done incontinent and forthwith, so soone as euer violence is offered. For if there be delay, and it come afterward, it loses the name of a iust defense, and becomes reuenge , arising of prepensed malice , as the Lawyers yse to speake. II. There must be an intention, not to reuenge principally, or

to kill, but onely to defend himselfe. III. There must be a iust and equall proportion of weapons; therefore it is no iust defence to shoothe a naked man through with a musket, or other pece of ordinance, when he offers violence.

V.Case. Whether a man may reskue himselfe or others by Combate?

Ansf. It hath beene of ancient times, an vsuall manner of defence in some countries, that in case of difference, betweene people and people, in matters of weight, two men should be chosen out amongst the rest, who by fighting hand to hand, and killing one an other, should ende the controuersie. But this way of defense, how auncient so euer it be, is vererly unlawfull.

Reasons are these. First, it is the expresse commandement of God, *Thou shalt not kill.* In which, all priuate men are forbidden to kill or slay, but in the case of iust and necessarie defense. Secondly, we may not hazard our liues, without some speciall warrant from God: if we doe, it is a flat tempting of God: and this is done in euery combate. Thirdly, if Magistrates will permit such fights as this is, then they are bound to defend and saue the life of the innocent. For by such permission, ofteentimes innocent blood is shedde, and the more harincoleſſe partie goes by the worst.

But it will be, and is obiected. First, that a

Combate is a triall of innocencie. *Ans.* It is not so. For he that is stronger vnsually overcomes in the combate, not he that hath the more righteous cause. Againe, there be other meanes to trie a truth, besides this; as by examination, and by oath. Lastly, triall by the combate, is of the same nature with the triall of a murgherer by the bleeding of a corpes touched, or handled; which is very doubtfull, and of all other most yncertaine.

Secondly, it is alleadged, that if a man take not a chalenge, he is disgraced for euer. *Ans.* There is no warrant in Gods word, for a priuate man to accept a chalenge. Nay, it is rather flat against the word. For God saies, *Reuenge is mine.* The priuate man saies the contrarie, *The wrong is mine, and I will be auenged of him that hath done it.* Againe, it is better for any man, to indure a little reproch with some men, then to loose or hazard his life.

Thirdly, it is objected, that the Philistines offered to trie the victorie by a single combate with the Israeliites, and appointed Goliah (on there side) to give the Chalenge; and that David (on the Israeliites side) accepting the chalenge, encountered with him, and had good successe. It may seeme therefore, that combates are lawfull. For it is better that one man should perish in warre, then that a whole armie should miscarrie. *Ans.* That was

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a speciall and extraordinarie example of triall, and Dauid was a champion in that fight, not by ordinarie appointment, but by extraordinarie prophetical instinct of Gods spirit. Againe, in warre, hough there be lesse danger in hazarding one mans life, then a whole armie: yet a good & iust cause is to be maintained, with all the strength that may be made, and not to depend vpon the power and courage of one man, who, in probabilitie, vniess he be supported by speciall calling and assistance from God, may be overcome and loose the victorie.

Fourthly, it is alleadged, that an armie may fight against an armie, therefore one man against an other. *Ans.* The reason is not alike. For wares and armies are Gods ordinances, and so are not combates; and it is not Gods will, that men shoulde devise and establish new waies and meanes of triall, not allowed by his word, but rather rest content with that he hath appointed.

Fifthly, Jonas did hazard his life, by casting lots; therefore a man may by combatte. *Answe.* To say that Jonas did put his life in hazard by lotte, is an vrruth. For there was onely a conieftural triall made, who should be the cause of the present danger. And when the lot fell vpon him, he was not cast into the sea by the lotte, but by his owne advise and counsell. Againe, the casting of Jonas into the sea, did not befall him by lotte, but by his

owne voluntarie resignation of himselfe, into the hands of God; willingly undergoing it, as a iust punishment of the negle&t of his calling ; which himselfe confessed in these words, *For I acknowledge, that for my sake the great tempest is upon you,* John. 1. 12.

Sixtly, Moses and the Egyptian fought a combatte, and Moses slew him. Ans. Moses took vp6 him publike revenge in this action, as a Magistrate, and not priuate, as a priuate man. For though as yet, his calling was not fully manifested to his brethren, yet the truth is, God had called him to be their deliuener out of the hands of the Egyptians ; and this very action was a signe of their deliuernace, which was to come to passe afterward . It was (I say) a signe, thus; As he defended his brother and avenged his quarrell vpon the Egyptian , so in time to come the Lord would by his hand, give them full freedome and deliuernace from the tyranny of Pharaoh, and all his and their enemies, Act. 7. 25. Beeing then a publike person , his example can prooue nothing for this purpose.

II. Question.

*When Anger is a vertue,
and so good and lawfull, and
when it is a vice, and conse-
quently euill and vnlawfull?*

This

This Question hath two distinct parts : of which I will speake in their order.

Sect. I.

The first part is, when Anger is a virtue and lawfull ?

For answer hereof, we must vnderstand, that in iust and lawfull Anger, there be three things; a right Beginning or motiue; a right Object; and a right manner of beeing angry.

To the right Beginning of anger, three things are required.

First, that the occasion of anger be iust and weightie, as namely, a manifest offence of God. Take an exâple, or two. Moses in sundry places, is said to be angrie, & the occasions of his anger were great, as appeares in the particulars. First, because some of the Israelites, against Gods commandement, had reserved Manna till the next day, Exod. 16. 20. Againe, he was angrie, because the Israelites had tempted God, in worshipping the golden calfe, Exod. 32. 19. In Numb. 16. 15. Moses againe is wroth, because Coreh, Dathan, and Abiram rebelled against him, and in him against God. Phinees, Numb. 15. 8. 11. is said to haue beeene zealous, that is, angry for God: the occasion was, because the Israelites committed fornication with Heathenish women. Dauid in like manner, 2. Sam. 13. 20, 31. was angrie vpon this occasion, because

Ammon his sonne had defloured his sister Thamar. Elias is angry. 1. King. 19.v. 14. and why? because the Israclites forsooke the couenant of God, cast downe his altars, and had slaine his prophets with the sword. Nehemias, Chap. 6.ver. 5. is very angry, because the Israclites oppressed one another with vfurie, and other kinds of exactions. Ieremie also, Chap. 6. 11. was angrie for this, because the Israclites were of vncircumcised hearts & eares, and the word of the Lord was vnto them as a reproch, and they tooke no delight therein.

Secondly, it is required, that anger be conceiued vpon counsell and deliberation, Pro. 20. 18. Establish thy thoughts by counsell. If thoughts must be established by counsell, then the affections, & so our anger also. And the Apostle saith, Jam. 1. 19. Be slow to wrath. Now the reason is plaine; Counsell ought to be the foundation of all our actions, and therefore much more of our affections, which are the beginnings of our actions.

Thirdly, just and lawfull anger must be kindled and stirred vp by good and holy affections, as namely, by desire to maintaine the honour and praise of God, by the loue of justice and vertue, by hatred and detestation of vice, and of all that is euill. One saith well to this purpose, that anger must attend vpon vertue, and be stirred vp by it against sinne, as the dogge attends vpon the shepheheard,

and

and waites vpon his eie and hand, when to follow him, and when to pursue the wolfe.

The Second thing in good anger, is a fitte Object or Matter to worke vpon ; touching which, two things must be remembred.

First, we must put a difference betweene the person, and the offence or sinne of the person. The sinne of the person is the proper object of anger, and not the person, but only by reason of the sinne. Thus Dauid saies of himselfe, that he was consumed with anger, not because the men with whome he was angrie, were his enemies, but because they kept not Gods law, Psal. 119. 139. Thus Moses was angrie at the Idolatrie of the Israelites, wherewith they had sinned against God fourtie daies together; & yet he praies earnestly vnto God, for their persons, as we read, Exod. 32.

But it is alledged to the contrarie, that Dauid directeth his anger against the persons of his enemies, especially in Psal. 109. Answ. First, Prophets (as hath beeene saide heretofore) were endued with a speciall measure of zeale; and their zeale was a pure zeale, taken vp specially for the glorie and honour of God; but our zeale against our enemies, is commonly mixt with hatred, enuy, and selfelousnesse, therefore we must not, nay we cannot follow their examples. Secondly, imprecations vsed by Dauid, were predictions rather then praiers : for he rather foretold in them what should come to passe, then

Cc 4 prayed

prayed that it might come to passe. Thirdly, Dawid in his imprecations, accuseth not his owne priuate enemies, but the enemies of God, and not al them, but such onely as were incurable: for by the spirit of prophecie, he knew the state of those, against whome he did pray, so doe not we.

Secondly, we must put a difference betwene the *cause and offence of God*, and the *cause and offence of man*. Now iust anger must be directed against persons, for the offence of God properly, and not for priuate offence, but onely so farre forth, as it tendeth to the offence of God. Thus Miriam and Aaron murmured against Moses, because he had married a woman of *Aethiopia*. But this was onely a priuate offence, and therefore Moses behaued himselfe meekely towards them, Numb. 12. 3.

The Third thing in good anger, is the Right Manner of conceiuing it. Wherein these Cautions are to be obserued. First, that our anger be mixed and tempered with charitie and loue. It is the propertie of God himselfe, *in wrath to remember mercie*, Hab. 3. 2. and herein we must be like vnto him. This was Moses his practise, who out of his loue praied for those, with whome he was angry, Exod. 32. Secondly, anger against any offence, must be mixed with sorrow for the same offence. Thus Christ was angry with the Iewes, but withall he sorrowed for the

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the hardnes of their hearts, Mark. 3. 5 : The reason hereof is this. In any societie whatsoever it be , if one member sinneweth , the sinne of that one meinber , is the punishment of the rest that be in that societie ; even as it is in the bodie, if one part be affected and ill at ease, the rest will be distempered. Paul saies of himselfe, that he was afraid , least when he came to the Corinthis, God would humble him for their finnes, 2. Cor. 12. 21. Against he teacheth , that those which are fallen into any faul, must *be restored by the spirit of meekenes*, because we our selues are subiect to the same tentations, Gal. 6. 1. And in this regard, he would haue men to mourne with them that haue in them the cause of mourning, Rom. 12. 15. Thirdly, iust anger must be contained within the bounds of our particular calling, and civill decencie; that is, so moderated, as it makes vs not to forsake our dutiess which we owe to God and man, nor breake the rules of coulnes. Thus Iacob was angrie with Laban, and yet he speakes and behaues himselfe as a sonne to his father, euen in his anger, Gen. 31. 36. Jonathan was angrie with Saul his father, and yet he withdrawes noe any reverent or dutifull respect from him, 1. Sam. 20.

Sect. 2.

The second part of the Question is, When Anger is a vice and vnlawfull?

Ausw.

Ans. It is a sinne in fiew regards, contrary to the former.

First, whea we conceiue it without counsell and deliberation. This rash, hasty, sudden and violent anger, is condemned by our Saviour Christ, Mat. 5. 22. *Whosoever is angry with his brother vnauidisly, shalbe culpable of iudgement.*

Secondly, when it is conceived for no cause, or for a light or trifling cause. Prou. 10. 12. *Loue covereth a multitude of sinnes.* Therefore every light offence, must not be the cause of open anger. Prov. 19. 11. *It is the glory of a man to passe by some infirmities.* Eccle. 7. 23. *Take not notice of all the words that men speake, no not of all those which seruants speake unto their masters.* Besidē that, causelesse anger is many times forbidden in the Scripture. And Paul saies, that *loue is hardly provoked*, because it will not be moued to conceiue hatred, but vpon weightie and important causes, 1. Cor. 13.

Thirdly, when the occasion is iust, yet the measure of anger is immoderate. Eph. 4. 26. *Be angry, & sinne not;* and if by infirmitie thou fall into it, *let not the Sunne goe downe vpon thy wrath.* The reason is added in the next words, *Giuue not place to the Devill;* because he is alwaies at hand to inflame the affection, as he did Sauls, who therefore in his rage, would haue killed him that was next him.

Fourthly, when it makes vs to forget our dutie

dutie to God or man, and to fal to brawling, cursing, and banning. Thus was Shemei angry, when he railed vpon the King and flung stones at him and his seruants , giuing him bad and vnreuerent tearmes, and calling him a man of blood, and a man of Belial . 2 . Sam. 16.5.6.7. Thus did the Disciples forget their dutie of loue vnto their brethren, and in anger desired that fire might come down from heauen, and destroy the Samaritanes, Luk . 9. 59. Thus the Iewes , in vndecent and vncharitable manner, gnashed with their teeth at Steven, Act. 7. 54. And Saint Paul saies, that the fruites of wicked anger, are clamors, and crying speeches between person and person in their fury, Eph.4.3 1. And thence it is, that we find Balaam in his anger , to haue beeene more void of reason then his ass, Numb. 22. 27.

Fistly, when we are angrie for private respects concerning our persons, and not concerning the cause of God. Thus Cain is said to be exceeding wrothe , and to haue his countenance cast downe, onelyvpon a private respect, because he thought his brother Abel should be preferred before him, Gen. 4.5. Thus Saul was wrath with Dauid,taking himselfe to be disgraced, because the people (after the slaughter of the Philistimes) ascribed to Dauid ten thousand, and to him but a thousand. 1 . Sam. 18.7. In like manner he was angrie with Ionathan , for his loue that he bare

bare to Dauid , and for giuing him leue to
goe to Bethleem, 1.Sam. 20.30. Thus Nebu-
chadnezars wrath was kindled against the
three children,because he tooke himselfe to
be contemned of them.Dan.3.19. Thus Ha-
man merely in regard of priuate disgrace,
growes to great indignation against Morde-
cai, Esther. 3.v. 5. Thus Asa was angry with
the Prophet Hanani,because he thought it a
discredit to him,to be reprooued at his hand,
2.Chron.16.10. And in this sort , were the
Iewes filled with wrath at Chrits reprooche,
Luk.4. 28. shewing thereby,as it is truly ex-
pounded by the Commenter,that they were
very hotte in their own cause, and not in the
cause of God.

III. Question.

What is the Remedy of vnjust Anger.

Ans. The Remedies thereof are two-fold.
Some consist in meditation, and some in pra-
etise.

Sect. I.

The Remedies that stand in Meditation,
are of three sorts; some doe concerne God,
some our neighbour, and some our selues.

The Meditations, concerning God, are
specially sixe.

I. Meditation. That God by expresse com-
mande-

mandement forbiddes rash & vniust anger, and commandeth the contrarie,namely, the duties of loue. Read for this purpose , Mat.5. 21. 22. where we may obserue three degrees of vniust anger. The first whereof is, that which is inwardly conceiued , and not outwardly shewed . The second , when vniust anger shewes it selfe by signes of contempt, as by snuffing,tushing,changing and casting downe of the countenance. The third, is rai-
ling(*thou foole*) which is culpable of Gehenna fire , the highest degree of punishment. Now all these three degrees are murther;and the punishment of a murtherer is ,to be cast into the lake of fire, Rev.21.8. Againe, Christ commandeth vs to reward good for euill, to blesse them that curse vs, and to doe good to thē that hate vs,if we will be the children of our Father which is in heauen,Mat.5.45 . And S. Paul wisheth vs,to overcome euill with goodness Rom.12.21.

II. Meditation. That all iniuries which befall vs, doe coine by Gods providence, whereby they are turned to a good ende, namely,our good.Thus Dauid saith,that God had bidden Shemei to curse him, 2. Sam.16. 10. And this was the ground of Christs reprooфе of Peter, Shall I not,(saith he,)drinke of the cuppe which my Father bath given me to drinke of? Ioh.28. 11.

III. Meditation . God is long-suffering euile towards wicked men; & we in this point must

must be followers of him. In regard of thin, God is said to be mercifull, gracious, slow to anger, abundāt in goodnes & truth, Exod. 34. 6. Hence it was, that he spared the old world 120 yeres, 1. Pe. 3. 19. He spared the Israelites after their Idolatrie, 390 yeres, Ezek. 4. 5. Besides this, we haue example of the lowlines & long suffering of Christ, who saith, Matth. 11. 29. *Learne of me, for I am bumble and meete*: and of whome it is said, 1. Pet. 2. 22. *when he was reviled, he reviled not againe, when he suffered, he threatened not, but committed his cause to him that judgeth righteously*. Nowe because some may haply say, that these examples of God and Christ, are too perfect for man to followe, who cannot imitate God in all things; therefore besides them, consider further the examples of some of the seruants of God. Moses, when the people murmured at him, did not answer them againe by murmuring, but cried vnto the Lord, *what shall I doe to this people? for they be almost ready to stone me*, Exod. 17. 4. And Steuen, when he was stoned, praied for his enemies, *Lord, lay not this sinne to their charge*, Act. 7. 60.

I V. Meditation is, concerning the goodness of God towards vs; an argument whereof is this; that he doth every day forgiue vs farre more offences, then it is possible for vs to forgiue men.

V. Meditation. All reuenge is Gods right, and he hath not giuen it vnto man.

Rom.

Rom. 12.19. *Vengeance is mine, I will repay, saith the Lord. And man by revenging his own quarrel, makes himself both the judge, the witness, the accuser, and the executioner,*

V. I. Meditation is , touching Christ's death. He suffered for vs the first death, and the sorrowes of the second death; much more then ought we at his commandement, to put vp small wrongs and iniuries without revenge. His commandement is, *Resist not evil, but whosoever shall smite thee on the right cheeke, turne to him the other also, Matth. 5. 39. Againe, Destroy not hym with thy meate, for whome Christ died, Rom. 14. 15.*

The Meditations concerning our neighbour, are two. The first, is the condition of him, with whome we are angrie, namely that he is a brother . *Let there be no strife betwene me and thee, for we are brethren, Gen. 13.8. Againe, he is created in the Image of God; we must not therefore seeke to hurt or destroy that Image.* The second is , concerning that Equitie which we looke for at the hands of all men. If we wrong any man, we desire that he would forgiue vs : and therefore we must forgiue him the iniurie that he doth vnto vs, without vnjust anger. This is the very Law of nature , *Whatsoeuer ye would that men shold doe vnto you, even so doe you unto them, Matth. 7. 12.*

Meditations concerning our selues , are sixe.

First, he that conceiueth rash anger, makes himselfe subiect to the wrath of God, if he cherish the same without relenting. Matth. 6. 15. *If ye doe not forgive men their trespasses, no more will your father forgive you your trespasses.* And, Matth. 7. 1. *Judge not, that ye be not judged.* Yea, when we pray to God to forgive us, and doe not resolute to forgive our brethren, we doe in effect say, *Lord condemne vs, for we will be condemned.*

Secondly, we are commanded to loue one another, even as Christ hath loued vs, Eph. 5. 2. It is the propertie of loue, to suffer, and to beare, and not to be prouoked to anger, Cor. 13. And it is a marke, whereby Gods children are discerned, from the children of the Deuill, *that they loue their bretheren,* 1. Joh. 3. 10.

Thirdly, we are ignorant of mens mindes in speaking and doing: we know not the manner and circumstances of their actions. And experience teacheth, that much anger comes vpon mistaking and misconstruing them. Whereas contrariwise, if they were throughly knowne, we would not be so much incensed against men, as commonly we are.

Fourthly, in rash anger, we can doe no part of Gods worshippe that is pleasing to him. We cannot pray: for he that praises must lift vp pure hands without wrath, 1.

Tim. 2. 8. We cannot be good hearers of the word: for S. James wisheth vs to be swift to heare, and ~~flow to wrath~~; because the wrath of man doth not accomplish the righteousness of God, Jam. 1. 20. 21.

Fiftly, we must consider what are the fruits and consequents of vnjust anger. For first, it greatly annoies the health. It annoies the braine, and pulses; it causes the gall to flow into the stomacke and the bowells; it killeth and poisoneth the spirites; and it is the next way to procure distempers of the whole bodie, and consequently losse of health. Secondly, it makes a man captive to the Deuill, Eph. 4. 17. which we see to be true in Sauls example, who beeing a man full of wrath, and giuing place to his owne rage & furie, an euill spirit entered into him by the iust judgement of God.

Sixtly, we must consider the Causes of vnjust anger. It is commonly thought, that Anger is nothing but the flowing of choler in the gall, and in the stomacke. But the truth is, anger is more then choler. For it riseth first, of a debilitie of reason and judgement in the minde. Secondly, from euill affections; as from envie, and selfe-loue. Thirdly from the constitution of the bodie, that is hote and drie. Againe, we read in histories, that men having no gall, haue notwithstanding beeene full of anger: and choler indeede is a furthrance, but no cause of anger.

Sect. 2.

The Remedies of vnjuſt anger that ſtand in Practiſe, are cſpecially five.

The firſt is, in the time of anger to conccale the ſame, both in word and deede. *The indignation of a fool's faiſth Salomon, Prou. 12. 18. I will be knarne the ſame day, but the wife muſt conuerth his blamer*: that is, he reſtraines his anger, which if it ſhould preſently break forth, wold be a reproch vnto him. Anſwerable to this notable ſpeech of Salomon, was the wiſe counſell of * Ambroſe to Theodoſius; that after ſentencē giuen, he ſhould take 30 daies reſpite before execution. And not vnlke hath been the practiſe of the very Heathen in their time: Socrates ſaid, *I had beaten them, but that I was angry*. Aſthenodorus gaue Auguſtus this rule, that when he was angry, he ſhould firſt ſay ouer the whole Alphabet, before he put in execution his anger.

Secondly, we muſt depart from them with whō we are angry. For this affection is as afre, take the matter away from fire, and it will ceaſe to burne; ſo let a man depart, and employ himſelf (for the time) ſome other way, and he ſhall ſoone ceaſe to be angry. Thus did Jonathan depart out of his fathers preſence, 1. Sam. 20 34. Abraham in his anger withdrew himſelf from Lot, Gen. 13. Iacob in wrath departed from Esau, Gen. 27. 43,44.

* Ambroſide
obit Thedoc.

Thirdly,

Thirdly, we must auoid the occasions thereof; & contentions, and contentious persons. *Doe nothing through contention, Phil. 4.3. Make no friend ship with an angry man, neither goe with a furious man, least thou learnest his ways, and receive destruction to thy selfe, Proi. 22.26.* We must, for this purpose, be carefull to avoid all thonnes, that may serue to furuer the heate of the temperature of such a bodie, as is apt and disposed to this vnruly passion.

Fourthly, we are to consider, that we sinne against God, not once or twice, but often, yea every day, and therefore the course of our anger must be turned against our own selues, for our sinnes. For this is one propertie of true repētance, to workin vs a revenge vpon our selues, in regard of our sinnes committed against God, and our brethren. *Corinth, 7.11.*

Fifly, we must accustome our selues to the daily exercises of invocation of the name of God, for this god, that he in mercie would mortifie all our affections, especially this corrupt, & violent affection of vnpit wrath. And this must we doe, as at all times, so then especially, when anger is creeping vpon vs.

It will be saide of some; Our anger is violent, and comes vpon the sudden, and therefore these remedies will doe vs no good. *Say,* Such persons, when their mindes be

D d a quiet,

quieter, must often read and meditate of the foresaid remedies, and by this means they shall be able to prevent hastines.

But what if we be overtaken with anger, what must we then doe? *Ans.* If thou fall into it through infirmitie, yet remember thy selfe, let not the sunne goe downe vpon thy wrath, Eph.4.26. Consider with thine owne heart, that anger is as a poison; if a man drinke poison, he must not suffer it to rest, and flow into the bodie & veines, but with all speede must purge it out; and so must anger be deale withall, whensoeuer we are overtaken withit.

CHAP. III.

Of Questions concerning Temperance.



Emperance is a vertus, that moderateth appetite or lust. And this moderation of appetite, stands in fourre things.

I. In the vse of Riches.

II. In the vse of Meat

and Drinke.

III. In the vse of Apparell.

IV. In the vse of Pleasures; wherein Recreations

creations are to be considered.

Sect. 2.

Concerning the Moderation of Appetite
in the vse of Riches , there are two maine
Questions.

I. Question.

*How farre a man may, with
good conscience, proceed in the
desiring and seeking of Ri-
ches?*

The Answer of this Question is the rather
to be considered, because this doctrine right-
ly conceiued and vnderstood, serues greatly
for the direction of the whole course of our
lives vnto the ende. Here therefore I will first
set downe the Ground of the answer, and
then the Answer it selfe.

The Ground of the Answer, I propound
in five Rules.

I Rule. We must consider, that riches and
goods, are of two sorts: some are necessarie,
some are more then necessarie, which the
Scripture calls *Abundance*.

Goods and riches are two waies necessa-
rie; necessarie to nature, or necessarie to the
person of a man. Goods necessarie to nature,
are those, without which nature and life can-
not be well preserued; and these are most

D d 3 *need-*

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needfull. Necessary in respect of a mans per-
son, are those goods, without which a mans
state, condition, and dignitie wherein he is,
cannot be preserued.

Now Riches more then necessarie, I terme
those, without which both the life of man,
and his good estate, may well be preserued.
And whatsoeuer is besides theſe, is necessary.
For example. To the calling of a Student,
meat, drink, and cloth, are necessarie in re-
ſpect of nature; besides theſe, other things, as
bookes, and ſuchlike, are alſo necessarie for
him, in respect of his condition and place.

I. Rule. Things and goods, are to be
judged necessarie and ſufficient, not by the
affectiōn of the couetous man which is vni-
ſatioble, but by two other things; the iudge-
mens of wiſe and godly men, and the exa-
mples of sober and frugall persons.

II. Rule. We muſt not make one meaſure
of ſufficiēc of goods necessarie for all per-
ſons; for it varieth, according to the diuers
conditions of persons, & according to time
and place. More things are necessarie to a
publike man, then to a priuate; and more to
him that hath a charge, then to a ſingle man.

IV. Rule. That is to be judged necessarie,
which in ſome ſhort time to come may be
needfull, though it haue no preſent uſe. For
example; the dowry that a father giues to his
daughter at the day of mariage, though it be
not preſently needfull, yet because in ſhort
time it may be necessarie, therfore it is to be

reputed amongst necessarie goods.

V. Rule. We our selues doe often erre in judgement, in determining of things necessarie and sufficient for our selues: & therefore when men seeke things competent & necessarie, they must alwaies pray to God, to giue them that, which he knowes in his wisdome, to be meete and necessarie, not prescribing a measure vnto him.

I come now to the Answer of the Question, which is twofold.

The first is this. Man may with good conscience, desire and seeke for goods necessarie, whether for nature, or for his person, according to the former rules; but he may not desire and seeke for goods more then necessarie; for if he doth, he sinneth. The reasons of this answer are these.

First, Deut. 17.16.17. the commandement is giuen to the King, that hath most neede of abundance, that he *should not multiply his horses, or his siluer or his gold.* That which the King may not doe, the subiects ought much lesse to doe; & therfore they are not to multiply their goods. For this cause it is a great fault in subiects, remaining (as they be) subiects, to seeke to attaine to the riches of Princes. Again, Paul saith, 1. Tim. 6.8. *Hasing foode and raiment, let vs be therewith content.* Besides that, in the petition, *Give vs this day, &c.* we crave but onely bread for our substance, that is meete to preserue vs for nature, in that

calling wherein we serue God day by day. The prayer of Agur is, that God would giue him foode conuenient for him, or (as the wordes signifie) *bread of his statute*, that is, which God in his counfell had appointed and ordained for him, *Prov. 30. 8.*

Secondly, seeking of abundance is a hazard to the saluation of the soule, by reason of mans corruption. Therefore, *Matth. 13.* Riches are called *shernes*, that choke the word of God sowne in the heart. And *1.Tim. 6.9.* *They that will, that is desire to be rich, and content not themselues with things necessarie, fall into the snare of the Deuill.*

Thirdly, seeking of abundance, is a fruite of disidence in the prouidence of God. Now all fruites of ynbelieve must be cut off; we must not therefore desire more then necessarie.

In the next place, for the better clearing of this doctrine, the Obiections of Couetous men are to be answered.

Obiect. 1. Good things are to be sought for; but abundance is a good thing, and a blessing of God. Ans. Good things are of two sorts. Some are simply good, that is to say, good both in themselues and to vs; as remission of sinnes, holinesse, righteousness, and life everlasting in the kingdome of heauen and such like: these may we desire, and seeke for. Som again, are good onely in part, which though they be good in themselues, yet are not alwaies good to vs. Of this kind is abun-

abundance of riches, and store of wealth morethen necessarie for nature and person. For which cause, riches in abundance, are as the knife in the hand of a child, likely to hurt, if it be not taken away; because they are (in some men) occasions of sinne, vnlesse God in mercie preuent and hinder them. And for our selues, what know we, whether God will keepe and preserue vs from sinne, when we seeke and labour for abundance?

Obiect. II. It is the promise of God, that riches and treasures shall be in the house of the iust, Psal. 112. 3.

The answer is two-fold. First, riches in Scripture sometimes, doe signifie only things sufficient and competent, and of them is that place to be vnderstood. To this purpose Dauid saies, that *a small thing*, that is, a competent, and meane portion, though but very little, is to the *iust man better then great riches to the wicked and mighbie*, Psal. 37. 16. And whereas Dauid in another place affirmeth, that *nothing shall be wanting to them that feare God*, Psal. 34. 9. and againe, *They which seeke the Lord shall want nothing that is good*: the places are to be vnderstood with exception of the crosse & correction, in this sort; that they shall have competencie, vnlesse the Lord intend to chastice and correct them by want. Secondly, if by riches Dauid there meaneth abundance, the words must be vnderstood with this condition; if they be for their good

good. For so all promises of temporall things must be limited with exception, partly of Gods glory, kingdome, and will, and partly of our good and saluation.

Obiect. III. We must doe good to the poore, to the Church, to the common wealth, and we must also leauue somewhat to posterite. I answer: we may not doe euill that good may come thereof. Againe, every man is accepted of God, according to that he hath, and not according to that he hath not, if there be a ready mind, 2. Cor. 8. 12. And the end of a mans calling, is not to gather riches for himselfe, for his familie, for the poore; but to serue God in seruing of man, and in seking the good of all men; and to this end, men must apply their liues and labours.

Obiect. IV. We are called to imitate the Ante, Prov. 6. & 13. which gathers in one season, for her relife in another. Ans. The Ante gathers in sommer, only things necessarie; she doth not, by the instinct of nature, seeke superfluite and more then is necessarie.

This doctrine serues to direct and informe almost all the world, to beate downe the wicked practise of the vsurer, and to teach every one of vs, to moderate our care in things pertaining to this life.

The Second part of the Answer is this: If God give abundance, when we neither desire it, nor seeke it, we may take it, hold and vse

we it, as Gods stewards. Abraham and Ioseph of Arimathea, are commended for their riches, and yet they obtained them not by their owne seeking, and moiling, after the manner of the world; but walking in their callings, God in his providence blessed and multiplyed their wealth. For further prooofe of this answer consider but one only place, Act. 5. 4. Where Peter saies to Ananias, *When it remained, appertained it not unto thee? and when it was sold, was it not in thy power?* These words import thus much; that if we haue possessions and abundance, we may with good conscience enjoy them as blessings and gifts of God.

Against this doctrine it is alleadged First, that our Sauiour saies, *It is a hard thing for him that hath riches, to enter into the kingdome of God, Mart. 19. 23.* Ans. The place is to be vnderstood of them, that trust in their riches, as it is expounded, *Mark. 10. 24.*

Secondly, it is obiected, we must forsake all and become Chrits disciples, by the commandement of Christ, Luk. 14. 26. Ans. A man must forsake all, not simply, but in regard of the daily disposition and preparation of his mind; and so a man ought to forsake the things that are dearest vnto him, because he must haue his minde resolute to forsake them. Againe, man must be content to part with all, not onely in affection, but actually, when it commeth to this point, that either he must loose them, or renounce Christ.

Thirdly,

Thirdly, it is alledged, that Riches are called *unrighteous*, Luk. 16.9. *Make ye friends of unrighteous Mammon*: therefore it seemes we may not haue them. *Ans.* Mammon, is called *Mammon of iniustie*, not because it is so in it selfe, but because it is so in the common vse, or rather abuse of wicked men: and that in sundrie respects. First, because it is commonly (though not alwaies) *vnjustly gotten*: for it is a hard thing to become rich without iniustice. Secondly, it is made ordinarily, among sinnefull men, an instrument of many euills. Thirdly, euill gotten goods, are *vnjustly possessed*, and no man can be truly termed rich, that *vnjustly possesseth riches*.

II. Question.

How a man may, with good conscience, possesse and vse Riches?

The Answer to this Question, I propound in foure Rules.

I. Rule. They which haue riches are to consider, that God is not only *their soueraigne Lord*, but *the Lord of their riches*, and that they themselves are but *the frowards of God*, to employ and dispense them, according to his will. Yea further that they are to give an account vnto him, both forthe hauing and vsing of those riches, which they haue and vse.

vie. This Rule, is a confessed truth. In the petition, when we haue bread in our houses & hands, yea which is more, in our mouthes; when we are in the vse of the creature, even then are we taught to say, *Give us this day our daily bread,* to signifie, that God is our soueraigne and absolute Lord, and that when we haue the creatures, we haue no vse of them, vnielſe he giue it vnto vs. Againe, the commandement, Luk. 16.2. *Give an account of thy frowardſhip;* pertaines to all men that haue riches, though it be but meate and bread.

II. Rule. We must vſe ſpeciall moderation of mind, in the poſſeffing and vſing of riches, and be content with our eſtate, ſo as we ſet not the affection of our heart vpon our riches. Psal. 62. 10. *If riches increafe,* ſet not your heart upon them; that is, place not your loue and confidence in them; be not puffed vp with pride and ambition, because you are rich. Luk. 16. 14. *Woe be to you that are rich:* that is, that put confidence in your riches. Marth. 5. 3. *Blessed are the poore in Spirit.* Now pouertie of Spirit is, to beare pouertie with meekenes, patience, and obedience, as a croſſe impos'd by God. And in this ſense, the rich man may be ſaid to be poore in ſpirit, if he beſtoweth not his loue and confidence vpon his wealth, but in affection of heart is ſo diſpoſed, as if he were not rich, but poore. And this pouertie is neceſſarie even in the middefte of wealth, because it will
re-

restraine the furie of the vngentmed, and ruyly affection. Againe, Christ saith, Matth. 10. 39. *He that loseth his life for my sake, shall finde it.* Loosing therfore mentioned, is not an actual loosing, but (as before) a disposition or preparation, of the heart to loose, for Christ sake, (if neede be) the dearest thing we have, that is our life. And againe Luk. 14. 26. *If any man come to me, and hateth not his brother, yea and his owne life also, he cannot be my Disciple.* That place is not spoken of small, but off habicuall hating. And, this stands in a readinesse and intention of the heart to hate, (if neede be,) father and mother, yea our owne life, for Christ and the Gospels sake. To this purpose the Apostle saith, *They that buye, must be sicke though they professe not,* Cor. 7. 30. that is, in respect of moderation of the affection, and the disposition of the heart. For otherwise, it is the Lawe of nature, that he that buyes must possesse.

Example of this Moderation of the affection, we haue in Moses, who esteemed the muke of Christ, greater riches then the treasurie of Egypt, Hebre. 11. 26. And in Dauid, who though he were a King, and a Lord in the earth, yet saith of himselfe, that he was but a pilgrime and straunger in it, as all his fathers were, Psal. 39. 13. And he speakes this respect of the affection of his heart, and moderation thereof, because he did not fixe the same vpon abundance. And of Paul, who

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Professeth in this manner, *I have learned to be full, and to be hungry: in all things I am instructed, or entered in this high point of Christian practise, to be hungry and to be full,* Philip.

4. 12. In which text, two things are set down. First, that Christian moderation or contentment, is a high mysterie; yea that it requires much skill & arte to know, how to be poore and how to be rich. Secondly, that himselfe was a learner of this art, and that he had bin but entered and initiated into the knowledge thereof.

Now, that this Moderation of minde may be learned and practised, we must remember that two especiall meanes are to be vsed. First, we must labour to be able to discerne betweene things that differ. Philip. 1.10. How is that? by judging aright betweene riches temporall, and the true riches, that will make a man rich before God. This gift of discerning was in Moses, who vpon a right judgement in this point, accounted the rebuke of Christ, greater riches, then the treasures of Egypt, Hebr. 11.26. In Dauid, who saies, that the Lord was his portion, when he was a King, and eueng in the middest of his riches, Psal. 119.57. In Paul, who esteemed the best things that were, but base, yea droffe and dung, that he might winne Christ, Phil. 3.8. The Second meanes of Moderation is, to consider that we are in this world, as pilgrymes and straungers, 1. Pet. 2. 11. that the best

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best of vs brought nothing into the world, neither shal (whē we dy) carry ought out of it.

III. Rule. We must, vpon the calling of God, forsake our riches, and all that we have in this world, not onely in disposition of minde, but in deede.

The word of God teacheth, that there be three Cases, wherein a man is indeede to forsake all.

I. If he be extraordinarily and immedately called, to publish the Gospell to all nations. This was the case of the Apostles and Evangelists, who in regard of their calling, at least for vse, forsooke all that they had, Matth. 19.27.

II. In the Case of Confession; when for professing the name of Christ, a man is deprived of them in the daies of triall. Thus when our Sauior saith, *Whosoeuer he be that forsakes not all that he hath, &c.* Luk. 14.33. the words are spoken of all belieuers, in the Case of Confession, when they are called by God vnto it; and therefore S. Matthew explaines it thus; *Whosoeuer &c. for my names sake, he shall receive, &c.* Matth. 19.29.

III. When in the time of persecution, famine, or warre, the necessitie is so great, that it requires present releefe, which can no other way be had, but by giuing and selling the goods that a man hath. In Psal. 112.9. the good man is saide to *disperse to the poore*; this dispersing must not be understande of all times,

times, but in case of extreme neede. Again, when Christ saies, Luk. 12. 33, *sell all that thou hast;* this commandement must be limited; for a man is not bound to sell at al times, but in the time of great and vrgent necessity. Thus the Christians in the Primitiue Church, in the daies of imminent persecution, sold all their possessions, Actas. And so Paul acknowledgeth that the Church of Corinth releueed the Church of Macedonia, even beyond their abilitie, in the daies of extremitie that was in that Church, 1. Cor. 8.

Here, another Question may be moued; Whether a man may voluntarily, and of his owne accord, giue away all his goods, liue vpon almes, and giue himselfe to fasting and paient &c.

Ans. He may in Popish conceit giue himselfe vpon this score) to voluntarie pouertie, which they hold to be lawfull, and (which is more) a state of perfection. We on the contrarie doe answer, that this practise is in no sort lawfull, vntesse a man haue speciall calling and warrant from God so to doe. For first, the Law of nature sets downe and prescribes distinction of possessions, and propriete of landes and goods, and the Gospel doth not abolish the law of nature. Againe, the same distinction and proprietie, is allowable by the written Law of God. Salomon teacheth, Prou. c. 15. that a man must *let his waters flow out of his cisterne,* but he must *keepes*

she founctaine to himselfe. And, Prou. 10. 22. *It is the blessing of God to be rich, and he addeth no sorrows to it.* Men must not therefore voluntarily forsake their riches, and so bring sorrow to themselves. Besides that, Agur prayes against pouertie; *Give me (saith he) neither poverty nor riches,* Prou. 30. 8. David makes it a curse, *to be a begger,* Psal. 109. 10. and he never saw the righteous mans seede begging their bread, Psal. 36. 25. Our Sauour Christ biddes him that had two coates, not to give both away, but one, Luk. 3. 11. And Paul saies, *It is a more blessed thing to give, then to receive,* Act. 20. 35. Therefore he biddes every man to labour with his owne hands, *that he may neede nothing:* that is, that he may not neede the reelefe and helpe of any man, or of any thing, 1. Thess. 4. 11. 12.

But it is alleadged to the contrarie, Matth. 19. 21. *If thou wilt be perfect, sell all.* Ans. The wordes are a personall and particular commandement. For this young Prince, whome Christ speakes vnto, was called to become a Disciple of Christ, and to preach the Gospel, Luk. 9. 59. And the commandement is not giuen generally to all men, but particularly to him alone: and we cannot make a generall rule of a speciall commandement or example. Againe further, it was a commandement of speciall triall.

Secondly they alleadge, Matth. 10. 9. *Possesse neither gold, nor siluer, nor money in your purse,*

ses. *Auf.* That commandement was temporall, and giuen to the Disciples, but onely for the time of their first embassage into Iurie; as appears in the 5.v. where Christ bids them not to goe yet into the way of the Gentiles. And the commandements of their first embassage, were reversed afterward, Luk. 22. 36. Considering then that it belonged onely to their first embassage, when they preached to the Jewes, it was not giuen them for all times.

I V.Rule. We must so vse and posseſſe the goods we haue, that the vſe and possession of them, may tend to Gods glorie, and the salvation of our soules. Rich men must be rich in good workes, and together with their riches, lay vp a good foundation in conscience, against the euill day, 1.Tim. 6.18.

For the better practizing of this rule, take these three cautions.

I. We must ſeekē to haue Christ, and to be in him iuftified and ſanctified: and beeing in him, then ſhall we in him and by him, haue the holy vſe of all that we haue.

Some will ſay; Infidels haue the vſe of riches. *Auf.* They haue indeed, and they are to them the gifts of God: Yet they ſo inioy them, as that before God they are but viurpers. They be gifts of God in regard of Gods giuing, but they are abuses and theftis in regard of their receiving, because they receiue them not as they ought. A father giues a gift

vnto his child,vpon condicōn that he shall thus and thus receive it;now the child steales the gift that is giuen him, and therefore hath it not in that manner, that his father would he should haue it.In like manner doe Infidels steale and usurpe the blessings of God,to which they haue no iust title, themselues being out of Christ,neither doe they vse them in that manner,which God requireth,sanctifying them by the word and prayer, 1 . Tim. 4.5.

II. We ought to pray to God, that he would giue vs his grace,rightly to vse our riches to his glory, and our own saluation. For Riches and other temporall blessings,to sumfull me that haue not the gift to vse the wel, are dangerous, even as a knifē in the hand of a child. They are thornes , and choake the grace of God, they keepe those that trust in them , from entrance into the kingdome of heauen. Yea they are the devills snare,whereby he catcheth the wicked, & holdeth them in it at his will and pleasure.

III. Our riches must be emploied to nesciarie vses. These are First, the maintenance of our owne good estate and condicōns. Secondly the good of others, specially those that are of our family or kindred, 1. Tim. 4.8. He that providereth not for his owne, and namely for them of his householde, he denieth the faith, and is worse then an Infidell . Thirdly, the relife of the poore, according to the state and

and condition of euery man. Fourthly the maintenance of the Church-of-God, and true religion, Prov. 3.9. Honour God with thy riches. Fifthly, the maintenance of the common wealth: Give tribute (saith Paul) to whome tribute belongeth, Rom. 13.7. And give unto God, saith Christ, the things that are Gods, and unto Cesar, the things that are Cesars, Matt. 22. 21. Thus much touching the moderation of the appetite in the vse of riches.

Sect. 2.

In the second place follow those Questions, that concerne the moderation of our appetite, in the vse of Meate and Drinke. Concerning which there are principally two; the answer to the first whereof is the ground of the second.

I. Question.

Whether there be any difference in the vse of Meates & Drinkes, now in the times of the New Testament?

Ans. There is a distinction and difference of Meates, to be obserued in sundry respects.

I. In respect of man, for healths sake. Paul counselleth Timothie; Drinke no more water, drinke a little wine, 1. Tim. 5. 23. In which it is plaine, that there is a distinction of meates

approued and commended for man. For euery kinde of foode fittes not euery body: meates therefore are to be vſed with difference. Man was not made for meate, but meate for man.

I I. In respect of scandal. Some are not to be vſed at some time, and some are at the ſame time to be eaten. Thus Paul profeſſeth, that rather then he would offend his brother, he would eate no flesh while the world indureth, 1. Cor. 8. 13. And in Rom. 14. he diſputes the point at large, touching the diſtinction of meates, that is to be obſerved, in regard of offending them that are weake.

III. There is a diſtinction to be made, in respect of ciuill and politiſche order; when for the common good of ſocieties, certaine kindes of meates for certaine ſeasons of the yeare are forbiden. Thus in our commo wealth, there are appointed daies of fleſh, & daies of fleſh, not in respect of conſcience, but in regard of order, for the common good of the countrye.

IV. There is a diſtinction of meates, which ariseth vpon the bond of conſcience, ſo as it ſhall be a ſinne to vſe or not to vſe this or that meate. Touching this diſtinction; Before the flood, the Patriarches (in all likelihood) were not allowed fleſh, but only hearbs, and the fruit of the ground, Gen. 1. 29. After the flood, fleſh was permitted, but blood forbiden, Gen. 9. 3. 4. From that time there was com-

commanded a distinction of meates, wherof some were cleane some vncleane; which distinction stood in force till the death of Christ, and that in conscience, by vertue of divine Law. But in the last daies, all difference of meates in respect of obligation of the conscience, is taken away; and a free vse of all is giuen in that regard.

This the Scripture teacheth in many places, Act. 10.15. *The things that God hath purifiéd, pollute thou not.* Peter in these words teacheth, that all meates in the new Testament in regard of vse, were made cleane by God, and therefore that no man by refusall of any kind of meates, should thinke or make them vncleane. Againe, Rom. 14.17. *The kingdome of God is not meat or drinke, but righteousness, peace and joy in the holy Ghost.* For whosoever in these things serveth Christ, is acceptable to God and approved of him. Hence it appeareth, that in the Apostles iudgements, meat and drinke doth not make any man accepted of God, whether he vseth or vseth it not, but the worship of God is it that makes man approued of him. To the same purpose it is said, 1.Cor. 8.8. *Meat doth not commend vs unto God.* Again, Col. 2.16.. *Let no man condemn you in meat and drinke,* &c. ver. 20. *If yee be dead with Christ, why as yee liued in the world, are ye burdened with Traditions, as Touch not, Taste not, Handle not?* All which pertineth with the vsing. Here, Paul would not haue the Colloſſians burdened

with rites and Traditions concerning meat, so as if they vsed them not, they should incur the blame and condemnation of men; but he would haue them to vse them freely and indifferently. And his reason is double; First, because they were now freed in conscience from the bond of the Ceremonial law touching meats: and therefore they were in conscience much more freed from mens lawes. Secondly, because these traditions are not the rules and commandements of God, but the doctrine and precepts of men. Furthermore, Paul in 1. Tim. 4.3. foretells, that there should be many in the latter daies, that should command to abstaine from meates. To which place the Papist answers, that that was, because such persons taught, that meat were vncleane by nature. But the words are simply to be vnderstood, of meates forbidden with obligation of the conscience; and the text is generall, speaking of the doctrine, not of the persons of those men: nor in ciuill respects, but in regard of the bond of conscience. Lastly, it is a part of Christian libertie, to haue freedome in conscience, as touching all things indifferent, and therefore in regard of meates.

To this doctrine, some things are opposed, by them of contrarie iudgement.

Obiect. I. Princes doe make lawes, and in their lawes do forbidd meates and drinke, and they must be obeyed for conscience sake,

Rom.

Rom. 13. 5.

Ans. They doe so; but all these lawes are made, with reservation of libertie of conscience, and of the vse of that libertie to every person. But to what end then (will some say) are lawes made, if they be made with reservation? *Ans.* The scope of them is, not to take away, or to restraine libertie, or the vse of libertie in conscience, but to moderate the ouer common and superfluous outward vse. As for that text, Rom. 13. 5. It is to be understood for conscience sake, not of the law of the Magistrate, but of the law of God, that bindes vs to obey the Magistrates law.

Obiect. II. There was blood and things strangled forbidden, in the counsell at Ierusalem, after Christs ascension, Act. 15. *Ans.* It was forbidden onely in regard of offence, & for a time, so long as the weake Iewe remained weake, not in regard of conscience. And therefore afterward Paul saies, that althings even blood it selfe was lawfull, though not expedient in regard of scandall, 1. Cor. 6. 12. And to the pure all things are pure. Tit. 1. 15.

Obiect. III. Papists make lawes, in which they forbiddomeats, onely to restraine concupisence. *Ans.* Then they should forbid wine, as well as flesh. for wine, spices- and some kindes of fish, which they permit, are of greater force to stirre vp lust, then the vse of flesh. And hence it is, that Saint Paul exhorts men not to be drunke with wine, wherein is

excesse, Eph.5.18. Againe, I answer, that lust may be restrained by exhortation to temperance, without prohibitorie lawes for the obligation of the conscience, which are flat against Christian libertie.

Vpon this Answer a further Question may be made.

Whether a man may with good conscience eat flesh at times forbidden?

Ans. There are two kinds of eating; eating against the Law, and besides the law.

Eating against the law is, When a man eats, and by eating hinders the ende of the law, contemns the authorie of the law-maker, frustrates the law it selfe, and withall, by his eating, giues occasion to others to doe the same. This eating is a flat sinne against the fist commandement. For it is necessarie, that the Magistrates laws should be obeyed in all things lawfull. Heb.13.17. The master and the parent, must be obeyed in all lawfull things, much more the lawes of Magistrates.

Eating beside the law, is, when a man eats that, which the law mentioneth and forbiddeth, but not hurting the law. And that a man may thus eat, sundry cautions are to be observed. I, This eating must be vpon just cause in a mans owne selfe. II. It must be without contempt of the law-maker, and with a loyall mind. III. It must be without giuing offence to any, by his bad example. IV. When it doth not hinder the maine end of the law.

V. When the eater doth subiect himselfe to the penaltie, voluntarily and willingly. In this eating there is no breach in conscience, neither is it a sinne, to eate that which the law forbiddeth. For man hath free libertie, in conscience, to eate that which he doth eate. Now if he vse his libertie, and hurt no law, obseruing these cautions, his eating is no sinne. For example. It was Gods law, that the Priests only should eat the shew-bread. Now Dauid vpon a iust cause in himselfe, (all the former cautions obserued) eates the shew-bread and sinnes not; because his conscience was free in these things; and therefore Dauids eating was not against the Law, but onely beside the law.

II. Question.

*How we may rightly vse
meates and drincks, in such sort
as our eating may be to Gods
glory, and our owne comfort?*

Ans. That we may so doe, some things are to be done before we eate, some in eating, & some after our eating.

Seft. 1.

The thing that is to be done *before our eateing*, is the consecration of the food, that is, the Blessing of the meates which we are to eate,

1. Tim.

what is required before we eate.

1. Tim. 4.5, *Every creature of God is sanctified by the word of God, and prayer.* By sanctification there, is not meant that, whereby we are sanctified by the holy Ghost: neither that, whereby the bread and the wine is halowed in the Sacrament of the supper. But it is this; when we are assured, that the creature is made so free, and lawfull to vs, in respect of our vse, that we may eate it freely, and with good conscience. By the word of God, Paul meanes the word of creation, mentioned in Gen. 1. 28.29 & repeated Gen. 9.3. as also the word of God touching the libertie of conscience, namely that *to the pure all things are pure.* Tit. 1.15. It is further added, *and prayer,* that is prayer grounded vpon the said word of creation, and the doctrine touching Christian libertie; whereby wee pray for grace to God, that we may vse the creatures holily to his glorie.

The reasons, why this sanctification of our meat is to be vsed, are these. First, that in the vse of it, we may lift vp our hearts unto God, and by this meanes, put a difference between our selues and the brute beasts, which rush vpon the creatures, without sanctifying of them. Secondly, that we may be admonished thereby, touching the title we haue to the creatures, which beeing once lost by the fall of Adam, is restored vnto vs again by Christ. Thirdly, that it may be an assured testimony to our heartes, that we may vse the creature with

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with libertie of conscience, when we doe vse it. Fourthly, that we may be sanctified to the vise of the creature, as it is sanctified to vs, to the end, that we may vse it with temperance, and not abuse it. Fifthly, that when we vse the creature, we may depend on God for the blessing of it, to make it our nourishment. For no creature can nourish of it selfe. but by Gods commandement, who as Dauid saith, *Psal. 145. 16 Openeth his hand, and filleth all things living of his good pleasure.* And in bread, we must not consider the substance onely but the staffe, which is the blessing of God upholding our bodies. Sixthly, that we may not grow to securtie, forgetfulness, and contempt of God, and so to prophanenesse in the vise of our meates and drinke, as the Israelites did ; which sate downe to eate and drinke, and rose vp to play.

Now besides these Reasons, we haue also the Examples of holy men. This blessing of the meat, was so knowne a thing of auncient times, that the poore maides of *Rathath-zophim*, could tell Saul, that the people would not eate their meate, before the Prophet came, and blessed the sacrifice, *1. Sam. 9. 13.* Christ in his owne family, would not eate of the ffeue loaues and two fishes till he had looked up to heauen and gauen thankes. *Mar. 6. 41.* Paul tooke bread in the shipp, and gaue thanks in the presence of all that were with him. *Act. 17. 35.*

The

The vse of the first point is. I. by this doctrine, all persons are taught, but specially gouerners of others, as Masters of families & Parents; neuer to vse, either meates or drinke, or any other blessing, that they receiuē in the hands of God, but with praise and thanksgiuing. For this which is said of meates and drinke, must be enlarged also to the vse of any benefite, blessing, or ordinance, that we take in hand, to vse or incly. II. Though we doe not simply condemne, but allow of Hallowing of Creatures, yet we detest Popish consecration of salt, creame, ashes, and such like. First, because Papists hallow them for wrong endes, as to procure by them retrission of sinnes, to drive away deuillis, &c. Secondly, because they sanctifie creatures without the word; yea though they doe it by praier, yet it is praier without the word, which giueth no warrant thus to vse the creatures, or to these endes; and therefore of the same nature with Magical enchantments. Thirdly, if the creature must be sanctified for our vse, before we can vse it, then we our selues must be sanctified both in soule and bodie, before we can be fitte for the vse and seruice of God. Looke as the creature, by the hand and prouidence of God, is presented before vs to serue vs; so must we beeing strengthened and nourished by the same giue vp our selues, soules, and bodies, to serue and honour him. Yea our sanctifi-

ing of the creature to our holy vse, shoulde put vs in minde of sanctifying our selues to his glorie. So soone as the Prophet Esay was sanctified by God vnto his office, then he ad-dressed himselfe and not before, and said, *Lord, I am here.* Isa. 6.8. and so we our selues, before we can performe any acceptable dutie vnto God, must be purged and cleansed. The sonnes of Aaron would not doe this honour vnto God, by sanctifying his name be-fore the people, and therefore God glorified himselfe in their death, and temporall destru-
ction, Levit. 10.2. And when Moses the ser-vant of God, failed in the sanctification of his name, by the circumcision of his sonne; Gods hand was vpon him to haue destroied him. This point is duely to be obserued of all, but principally of such as are appointed to any publike office; if they will serue God therein with comfort and incouragement, they must first labour to be sanctified before him, both in their soules and bodies.

Sec. 2.

I come now to the second thing, required for the right and lawfull Vse of meates and drinckes, namely, a Christian behaviour while we are in vsing them.

What is requi-red in our Ea-ting.

For the better vnderstanding whereof, we w^e to consider two points. First, what we my doe; and then, what we must doe in v-
sing the creatures.

L Tou-

I. Touching the former. We may vs these gifts of God, with Christian libertie; and how is that? not sparingly at one, and for mere necessitie, to the satisfying of our hunger, and quenching of our thirst, but also freely and liberally, for Christian delight and pleasure. For this is that libertie, which God hath graunied to all beleeuers. Thus we read, that Joseph and his brethren with him, did eate and drinke together of the best, that is, liberally; Gen. 43. 34. And to this purpose Dauid saith, that God giveth vs, to make glad the heart of man, and vyle to make the face to shone, as well as bread to strengthen the bode. Psal. 104. 15. And the Lord threatneth to bring a punishment vpon his people, Agg. 11. 6. in that he would give them his creatures indeede, but such a portion of them, as should onely supplie their present necessities, and no more. *Ye shall eat salt he) burye shall ne
have enough: ye shall drinke, but ye shall not be
filled.* Againe, we read that Levi the Publiean, made our Sauiour Christ a great feast in his owne house. Luk. 5. 29. At the mariage in Cana a towne of Galile, where Christ was present, the guests are said, according to the manner of these countries, to haue dranke liberally. Ioh. 2. 10. And at an other place, in supper time, Marie is said to haue taken a boxe of pretious and costly oyntment, and to haue annoyncted his feete therewith, so as the whole house was filled with the favour of the sm-

ment. Ioh. 12. 3. Iudas indeede thought that expence which shee had made superfluous, but Christ approoues of her act, and commendeth her for it.

Iadde further, that by reason of this libertie purchased vnto vs by Christ, we may vse these and the like creatures of God, with *joy and reioyning*. This is the profit that redoundeth vnto man, in the vse of them, that he *eate and dranke, and delight his soule with the profit of his labours Eccles. 2,24.* The practise hereof we haue in the Acts, ch. 2. v. 46. where they of that Church that beleueed, are said *to eate their meat together with gladnesse, and singlenesse of heart.* And yet this reioyning in the creatures, must be limited with this clause; that it be, *in the Lord*: that is to say, a hurlesse and hamelesse ioy, tending to the glorie of God, and the good of our neighbour. This condemneth the common practise of the world, who solace and delight themselves in the vse of Gods creature, but so, as with their ioy is ioyned the ordinarie traducing of the Magistrate, Minister, and those that feare God, and will not run with them to the same excesse of riot. 1. Pet. 4. 4.

II. The second point is, what we must doe, when we take the benefit of Gods creatures; a matter of great consequent in the limes of men. And it is this, that we vse our libertie in the Lord, and whether we eate or eate not, we must doe both *to the Lord.* Rom.

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14.6. This is done by labouring, both in eating, & in abstinence, to approoue the same vnto God, vnto his Saints, and vnto our own consciéces. Wherein appeareth a manifest difference betweene the wicked and the godly man. For the one, when he eateth or drinketh, he doth it in the Lord, and to the Lord; the other, doth it not to the Lord, but to himselfe, that is, to the satisfaction & contentment of his owne carnall delight and pleasure.

That a man may eate to the Lord, there are foure things distinctly to be obserued.

I. That in our eating, we practise Justice. Salomon saith, *The bread of deceit, that is, gotten by vnlawfull meanes, is sweet vnto a man: but afterward, his mouth shall be filled with gravel.* Prov. 20.17. And Paul giues a rule to the Church of Thessalonica, that *every man should eate his owne bread:* that is, the bread which is procured and deserued, by his owne iust and honest labour, 2. Thess. 3.2. This first thing, serues to checke a number of men, that live in the daily practise of iniustice, by spending their goods in good fellowship, at Tauerne and tipling houses, neglecting (in the meane while) the maintenance of their own charge, by following their honest labour; and by this meanes, doe even robbe their familie, of their due and right.

II. That we may eate to the Lord, we must practise Loue & Chātitie in our eating.

How

How is that?

First, we must give offence to no man whatsoeuer. It is good, saith Paul, neither to eat flesh, nor to drinke wine, nor any thing, whereby thy brother stumblereth, is offended, or maddeneth. Rom. 14. 21.

Secondly, in our eating we must haue respect of the poore. Thus Nehemiah exhorteth the Jewes that were mourning for their sinnes, to be chearefull, to eate of the fat, and drinke the sweete, and send part unto them, for whome none was prepared: that is, to them that were poore. Nehem. 8. 10. And the Prophet Amos, inveigheth against some of the Princes of Israel, who drunke wine in bowls, and annointed themselves with the chiefe ointments, and were not sorry for the affliction of Ioseph: that is, did not receue the poore brethren, that were led captiue, and wanted foode and maintenance. Amos 6. 6.

III. We must vse our meate in Sobriety. Sobrietie is a gift of God, whereby we keepe a holy moderation in the vse of our diet. Prov. 23. 1. 2. When thou sittest to eate, &c. consider diligently, what is set before thee, and put the knife to thy throat, that is, be very carefull and circumspect in taking thy foode, bridle thine appetite, take heed thou doest not exceede measure.

If it be asked, what Rule of moderation is to be obserued of all, whether they be men or women, young or old?

I answer. First, one mans particular example, must not be a rule of direction to all. In the East countries, we read, that men haue liued, and doe yet liue a great time with a little; for example with parched corne and a cake. Now this example of theirs, is no rule to vs that liue in these parts. For their country is hotter then ours, and therefore lessie might serue them then vs: we are hot within, and so our appetite is the more strong. Againe, in eating we may not judge or condemne him that eateth more, or lessie, then we our selues, because his eating is no rule to vs in this case.

Secondly, a mans owne appetite, is not to be made a rule of eating for others. For a man must not eate, so long as his stomacke craves meate; least he fal into the sinne of gluttonie, Rom. 13.13. And this sinne is noted by our Sauiour Christ, to haue beene in the old world, in the daies of Noah, Mat. 24. 38. whē they gaue themselues to *eating and drinking like the brute beasts:* for so the word signifies.

If then neither example, nor appetite may rule our eating, what be the right rules of Christian moderation in this behalfe?

An. That we may not exceede measure, we must keepe our selues within these limits.

First, our food must not goe beyond the condition, place, abilitie, and maintenance that God hath giuen vs. Iohn the Baptist being in the wildernes, contented himselfe with

with very meane fare, agreeable both to the manner of that countrey, and to his owne calling, and condition of life. *His meate was locuts and wild honyn.* Mat. 3.4.

Secondly, it must be framed to the order & difference of time & place. Against this Rule the rich glutton offended, who fared deliciously every day, without any difference of time or place, Luk. 16. Salomon pronounceth a wo to that Land, whose Princes *eate in the morning.* Eccl. 10.16.S. Paul notes it as a fault in a Minister *to be givien to wine,* 1. Tim. 3.3. that is, to be a common tippler, & one that loues to sit by the wine morning & euening, day by day.

Thirdly, every man must eat and drinke so much, as may serue to maintaine the strength of his nature, of his bodie and mind, yea so much, as may serue to vphold the strength of grace in him, Salomon the King of Israel, would haue all Princes to eate *in time, for strength, and not for drunkennes.* Eccl. 10.17. Esay notes it as a iudgement of God vpon men, when they vse feasting and mirth, and haue not grace to consider *the workes of God,* Esay. 5.12. Our Sauiour would haue all men so to eate and drinke, that they may be the fitter to *watch and pray.* Luk. 21. 34.36. And the Apostle Paul exhorteth men, *not to be dranke with wine wherein is excesse, but to be filled with the Holy Ghost.* Eph. 5. 18. His meaning is, that men ought so to eate and drinke, that their bodies, mindes, and senses,

may not be made thereby more heauie, but rather more lightsome and able to performe their duties to God and man. For if by immoderate feeding they be hindred in this behalfe; they are guiltie of excesse and riot, which is greatly displeasing to God and offensiuе to men. This rule seruereth to admonish some persons, who as the Proverb is) are good forenoone-men, but bad afternoone-men; because in the mourning they be sober, but for the most part ouercome with drinke after dinner.

IV. Every man must eate his meat *in Godlines*. This is indeed to eate vnto the Lord and it may be done by obseruation of these rules.

First, by taking heed of the abuse of any creature appointed for foode, by Intemperance. This abuse holy Job suspected in his sonnes, while they were a feasting and therfore he sent day by day, and sanctified them, and offered vp burnt offerings vnto God according to the number of them all. Job. 1. 5.

Secondly, by receiuing the creatures, as from the hand of God himselfe. For this very end did God, by expresse word, giue vnto Adam every bearb bearing seede, which was vpon the earth, and every tree wherein was the fruit of a tree bearing seed for his meat, that he might receive it, as God had giuen it vnto him, from his owne hand, Gen. 1. 29. Thus Moles laid vnto the Israelites touching Man-

Manna: *This is the bread, which the Lord hath given you to eate.* Exod. 16. 15. This Dauid acknowledged saying, *Thou givest it them, and they gather it, thou openest thy hand and they are filled.* Psal. 104. 28 and 145. 15. The Lord vppraireth Israel with this fault, by the Prophet Hosea, *Shee did not acknowledge that I gave her corne, and wine, and oyle, and multiplied her siluer and gold,* Hos. 1. 8. Yea it is noted as an argument of Gods loue to Israel, by the Prophet Ioel, that he sent them corne, wine, and oyle, that they might be satisfied therewith. *Ioel. 2. 19.*

By this dutie, are iustly to be reprooed the carelesse and Godlesse behaviours of sundry persons, who (with the swyne) feed vpon the Creatures of God, but never lift vp their eies or hands vnto him, of whome, and from whome they doe receive them. The verie bruit beast can teach them a better lesson. For (as Dauid saith) *The Lyons roaring after their pray, doe seek their meat from God.* Psal. 104. 21. Yea the heauens and the earth, and all that are in them, doe alwaies depend vpon his prouidence; and are altogether guided and directed by him, *Iob. 38.* And shall not man much more haue an eye vnto his Creator, and wholly depend vpon him, for all blessings, from whom he receiuers life and breath and all things.

Thirdly, we must receive these creatures from God our father, *as tokens of our reconciliacion*

*Iation to him in Christ. So saith Saint Paul,
Giving shankes alwaies, for all things to God
even the father, in the name of our Lord Iesu
Christ. Eph.5.20.* Thus we hold and receive
Gods blessings, and he that holds and re-
ceives them otherwise, is an vnsurper, & not
a right and lawfull possessor of them.

Fourthly, we must iearne to be content,
with that portion that God assigneth to vs,
be it never so small; and withall labour to see
the goodnes of God, even in the meanest
fare that may be. Our table is (as it were) a
liuely Sermon to vs, of Gods speciaall prouide-
nace ouer our bodies. For first, in reason,
dead flesh should rather kill vs, then give vs
nourishment, and yet by his blessing and pro-
vidence, it continueth life and strength.
Againe, both we and our meat are but peri-
shing, and therefore when we feede theron,
it may serue to stirre vs vp, to secke for the
food of the soule, that nourisheth to life e-
uerlasting. Ioh.6.27. Furthermore, looke as
every creature serues for our vse, even so
should we our selues, consecrate our selues
vnto God, and serue him both with our
soules and bodies, as before hath beeene
shewed.

Sect. 3.

The third and last point is, what we are to
doe, and how to behauie our selues after our
meat? This Moses teacheth the Israelites,
Deut.8.10, *When thou hast eaten and filled thy
seife,*

What is requi-
red after our
meat.

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ſelfe, thou ſhalt bleſſe the Lord thy god. This prai-
ing or bleſſing of God ſtands in two things.

First, in a holy remembrance, that God
hath giuen vs our food. For beeing once fil-
led, we muſt take heed, we forget not God,
who hath opened his hand, and plenteouſly
refreshed our bodies with his creatures.
Deut.8.11.

Secondly, we muſt make conſcience, in
lieu of thankfulneſſe to God, to employ the
ſtrength of our bodies in ſeeking his glorie,
and walking according to all his lawes and
commandements. *Whetber ye eaſe or drinke, or
whatſoever ye doe, doe all to the glorie of God.* 1.
Co.10.31. We may not live idely, & give our
ſelues to riot and gaming, but labour to ſerue
God and our countrey, in ſome profitable
course of life, leaſt it be ſaid of vs, as it was
onee of the old Iewes, that we ſitte downe
to eat and drinke, and riſe vp to play.

To this I adde one thing further, that
when we haue eaten to our contentment, and
ſomething remaine, care muſt be had to re-
ſerve it, and not to caſt it away. For this pur-
poſe, we haue the example of Christ, who
commandeſt to gather up the broken meat
that remaineth, that nothing be loſt. *Ioh.6.12.*
The reaſon is, because theſe reliques and
fragments, are part of the creatures; yea
they are as well Gods good creatures, as
the reſt were, and muſt be preſerued to the
ſame vſe.

Now

Now if these may not be abused, or lost much lesse ought the gifts of the minde, which are greater and farre more pretious, be suffered to miscarie , but rather to be preserved and increased. A good lesson for such as haue received any speciall gifts of nature , or grace from God; that they mi-spend them not,or suffer them to perish , but carefully maintaine them to the glorie of God and the good of others.

To conclude this Question , we are all to be exhorted to make conscience of this dutie, to vse the good blessings of God in such sort, as they may alwaies tende to the honour of the giuer , auoiding all excesse and riot.

Reasons to moue vs hereunto , may be these. I. Excesse destroies the body , and kills euен the very naturall strength and life thereof. II. It brings great hurt to the soule of man,in that it annoyeth the spirites, it dullerh the senses , it corrupteth the naturall heate, and good temper of the body . Now these things beeing the helpes , and next instruments of the soule , if they be once corrupted and decaied, the soule it selfe will at length , be brought to the same passe. III Let this be considered , that a Woe belongs vnto them , that eate and drinke immoderately. *Esa. 5. 11.* And for this very sinne, the Lord led his owne people into captiuitie.v.13.Yea the drunkard and the glutton , shall

shall become poore. Prov. 23. 21. And both shall equally, with there pompe and excesse, descend into Hell. Esay. 5. 14. IV. We should be willing to part from all for Christ's sake, much more from our excesse; and shall we thinke it possible for a man to forsake all, even his owne life, that will not forsake excesse and intemperance, in the vise of Gods creatures?

It will be said of some, we are not drunken, though we drinke much. Ans. It is a policye of the Deuill, to delude men withall, when he perswades them, that much drinkinge is not amisse, if a man be not ouertaken therewith. For it is a sinne to liue and sitte daily by the wine, to be alwaies bibbing and sipping. Wee know not when or where we shall die, and we are commanded to watch ouer our hearts, that we be not ouercome with surfeiting and drunkennesse. What a madnesse then is it, to give ouer our selues to such immoderate excesse; whereby we are viterily disabled from these, and all other dutie of Godlinesse.

Sect. 3.

In the Third place, we come to those Questions, that concerne the Moderation of our appetitie in the vise of Appetit. And of this kind there be two principall Questions; the former of them, beholding nothing else, but an introduction to the latter.

I. Questi-

L Question.

Whether ornaments of gold, siluer, precious stones, silkes & veluets, &c. may not lawfully be vsed?

Ans. There is a lawfull vse of these things, yet not in all, but onely in them to whome they belong. Reasons of the Answer are these.

I. Gold and siluer, &c. are the gifts of God, and serue not onely for necessarie, but for ornament and comelinesse.

II. We haue the Examples of sundrie persons in Scripture, which doe warfane the vse of these creatures, and blessings of God. Abraham by his Steward sends vnto Rebeca a golden abiliment, or earring, of halfe a shekel weight, and two bracelets of tenne shekels weight of gold. Gen. 24. 22. And it is said, that when shee received it, she ware the Iewell of gold in her forehead, and the bracelets upon her hands, ver. 47. Ioseph beeing advanced in Pharaohs Court, had the signes of Pharaoh pase upon his hand, and a chaine of gold about his necke, and was arrayed in fine linnen; all which were the ornaments of Princes in those countries. Gen. 41. 42. Againe, all the Israelites did weare earings of gold, which afterward they tooke off from their eares, and

gave

gave them to Aaron, to make thereof the golden calfe. Exod. 32. 3. And they are not blamed for wearing them, but because they put them to Idolatrous vses. So it is said of king Salomon, that he had siluer in such abundance, that, according to his state, he gave it in Ierusalem as stones, 2. Chron. 9. 27. And Christ speaketh of the royaltie of Salomon, as of a rare and excellent thing, which himselfe approoued, howsoeuer he preferres the glorie of the Lilies of the field before it, Matt. 6. 39. The daughter of Pharaoh is said to be brought vnto Salomon, *in a vesture of gold of Ophir*, that is, in a garment of the finest beaten gold. Psal. 45. 10. All these examples doe shew thus much, that there is a lawfull vse of these things in them to whom they appertaine.

Against this doctrine, some things are obiect.

Obiect. I. In some places of Scripture, women are forbidden to weare costly apparell and gold. For Paul willeth Timothie, that the women array themselves in comely attire, not with broidered haire, or gold, or pearly, or costly apparell. 1. Tim. 2. 9. And to the same purpose Peter speaketh. 1. Pet. 3. 3.

Ans. First, these ornaments, are not by Paul and Peter simply forbidden, but the abuse of them in riot and excesse. For persons that were in those times called, were of meane estate; and the Churches in the daies of the

III. Booke. *Cases of Conscience.* Chap. 1.
 the Apostles, consisteth (for the greater part) of
 poore, base, and meane men and women. 1.
 Cor. 1. 28. These things therefore are forbidden
 them, because the yse of gold and
 pretious ornaments, is nothing els but meere
 riot, in those that are but of a meane condi-
 tion. Secondly I answer, that the Apostles in
 the plates alledged, doe reprooue a great
 fault, which was common and ordinary in
 those daies. For men and women desired,
 & affected the outward adorning and trim-
 ming of their bodies, accounting the out-
 ward ornament, which consisted of gold,
 pearle, and costly apparel, to be the pri-
 pali: whereas indeede the chiefe ornaments
 of a Christian, should be the vertues of Mo-
 destie and Humilitie, seated in the midde,
 and testified in the outward carriage.

Object 11. The Prophet Esay condem-
 neth these things in particular. For it seemeth
 that he had viewed the wardrobes of the
 Ladies of the court in Ierusalem, Chap. 3. 18.
 &c, where he makes a Catalogue of their spe-
 ciall attires and ornaments, and pronoun-
 ceth the iudgements of God against them
 all.

Ans. Some of the ornaments, which the
 Prophet there mentioneth, are indeed meere
 vanities, that were of no moment, and serued
 to no necessarie or convenient yse or ende at
 all. Againe, others of them, were in them-
 selves things lawfull, and the Prophet doth
 not

not condemne them at al, as they haue meete
and conuenient vse: but he condemnes them
in this regard, because they were made the
instruments and signes, of the pride, wanton-
nesse, vanitie, and lightnes of those women.
The truth of this answer will appeare, if we
consider the 16.v. of that Chapter, where the
prophet shews, what his drift was in speaking
of those things; not to condemne all ornaments,
but *the pride of the daughters of Ieru-*
salem, & their hautesse and wantonnesse, testi-
fied by diuers particular behauours there
mentioned. Againe, some of the things there
named, were the like, if not of the same kind,
with those which Abraham sent to *Rebecca*,
and which shee did weare, Gen.24.22. And
therefore we may not thinke, that the Pro-
phet intendeth to condemne all things there
specified, but onely the abuse of them, as
they were then misapplied to wrong endes,
and serued to proclaim to the world, the
pride and wantonnes of the hearts of that
people.

II. Question.

*What is the right, lawfull,
and holy vse of apparell?*

Ans. In the vse of Apparell, two things
are to be considered: the Preparation of it,
when it is to be worne; & the Wearing, when
it is prepared.

Seft. I.

Sett. 1. In the right Preparation of our apparell, two Rules are propounded in Scripture, for our direction.

I. Rule. Our care for apparell, and the ornaments of our bodies, must be very moderate. This our Saviour Christ teacheth at large, Math. 6. from the 28 to the 31. v. Where commanding men *to take no thoughts for apparell*, he forbiddes not all care, but the curious and immoderate care. The reason is added, because they which walke in their callings, and doe the duties thereof with diligence, shall haue, by Gods blessing, all things needful prouided and prepared for them. He that dwells in a borrowed house, will not fall a trimming of it, and suffer his owne hard by, to become ruinous. In like manner, our bodie is the house of our soule, borrowed of God, and by him lent vnto vs for a time; and we are but his Tenants at-will: for we must depart out of it at his commandement. And therefore our greatest care must be emploied vpon our soules; and the other which concerneth the adorning of our bodie, must be but moderate. Againe, God in his prudence, clotheth the very hearbs of the field, therefore much more is he carefull for man. And Paul saith, *If we haue foode and rayment we may therewith be content*, 1. Tim. 6. 8. that is, if we haue foode, and rayment necessarie for vs and ours, we ought to quiet our hearts, and haue no further care for our apparell.

It

It will be saide, How shall we know what is Necessarie?

Answ. A thing is Necessarie two waies: first, in respect of nature, for the preseruation of life and health: secondly, in respect of place, calling, and condition, for the vpholding and maintenance thereof. Now we call that Necessarie rayment, which is necessarie both these waies. For example: That apparell is necessarie for the Scholer, the Tradesman, the Countrey-man, the Gentleman; which serueth not onely to defend their bodies from cold, but which belongs also to the place, degree, calling, and condition of them all.

If it be asked, who shall determine and judge, what is necessarie to these persons and purposes? I answere. Vaine and curious persons are not to be competent judges hereof; but in these things, we must regard the iudgement and exmaple of modest, graue, and frugall persons in every order and estate; who vpon experience and knowledge, are best able to determine, what is necessarie, and what is not. Againe, though we must not seeke for more then necessarie apparell; yet if God of his goodnes, gine vs abilitie to haue and maintaine more, we must thankfullie receiue it, and vse it well to the good example of others.

But some will say; It seemes, that we ought not to haue much, though God giue abilitie, because we may not haue aboue one

coate. For Iohn giues this rule, Luk. 3.11. Let him that hath two coates, give to him that hath none. Ans. Johns meaning must needs be this; He that hath not onely necessarie rayment, but more then necessarie, he must gue of his abundance to them that want. For otherwise, his rule should not agree with Christes owne practise, who had himselfe two coates, an inner and an vpper garment, which he kept and wore. Nor with S. Pauls, who had both a cloke and a coate.

This Rule, discouers the common sinnesfull practise of many men in the world. The greater sort of men are exceedingly carefull, by all meanes and waies, to follow the fashion, and to take vp euery new fangled attire, whensoeuer it comes abroad. A course flat contrarie to Christs doctrine, which commandeth an honest care onely for necessarie ornaments, and condemneth the contrarie, and that vpon speciall reason; because this inordinate and affected care, is commonly a great picke-purse. It fills mens heades and hearts with vaine and foolish thoughts: it makes them wastefully to abuse the blessings of God giuen vnto them, whereby they are disabled, from helping others that are in neede. Whereas, the first and principall care, ought to be for the adorning of the soule with grace, and putting on the Lord Iesus; and this is it, which will yeeld more comfort to the minde and conscience, then

any external formalitie to the outward state of man.

II. Rule. All apparell must be fitted to the bodie, in a comely and decent manner; such as becometh holinesse. Tit. 2.3.

If it be here demanded, How we should thus frame and fashion our attire? The answer is, by obseruing the Rules of decencie and comelines, which are in number seuen.

First, that it be according to the sexe: for men must prepare apparell for men, weomen for weomen. This rule is not Ceremoniall, but grounded vpon the Law of nature, and common honestie, Deut. 22.5. *The woman shall not weare that whiche pertaineth unto the man, neither shall a man put on womans rayment: for all that doe so, are abomination to the Lord thy God.*

Secondly, our apparell must be made according to our office; that is, such as may be fit and conuenient for vs, in respect of our calling: that it may not hinder or disable vs, in the performance of the duties thereof. Whereupon comes iustly to be condemned the kinde of apparell, (specially of women) that is vsed in this age. For it makes them like to an image in a frame, set bolt vpright; whereby it comes to passe, that they can not goe well, and with ease or conueniencie, about any good busines, but must of necessitie either sit, or stand still.

Thirdly, our attire must be according to our abilitie, and maintenance, either in lands or in goods and substance. We must (as the common prouerbe is) shape our coate according to our cloath, that so we may not be in want, but haue sufficient wherewith to maintaine our families, and to releue the poore. Which also serueth to condemne the sinne of many persons, who lay vpon their backes, whatsoeuer they can scrape and gather together; in the meane while, neglecting the honest maintenance of their own estates for time to come, and the necessarie releefe of them, that are in distresse and want.

Fourthly, it must be answerable to our estate and dignitie, for distinction of order and degree in the societies of men. This vse of attire, stands by the very ordinance of God; who, as he hath not sorted all men to all places, so he will haue men to fitte themselues and their attire, to the qualitie of their proper places, to put a difference between themselues and others. Thus we read, that Joseph being by Pharaoh set ouer all the land of Egypt, was arayed with garments of fine linnen, and had a golden chaine put upon his necke, to put a difference betweene him and the inferiour princes of Pharaoh. Gen. 41.42. Thus in ancient times, the captaines and cheife of the armies, did weare fine garnments of diuers colours of needle worke, to distinguish them from

from others, Iud. 5. 30. Thus in Kings courts, they went in soft rayment, and the poorer people in baser and rougher attire. Matt. 11. 8. By which it appeares, that many in these daies do greatly offend. For men keepe not themselves with their owne order: but the Artificer commonly goes clad like the Yeoman: the Yeoman like the Gentleman: the Gentleman as the Nobleman: the Nobleman as the Prince: which bringeth great confusion, and vtterly overturneth the order, which God hath set in the states and conditions of men.

Fiftly, mens attire is to be framed and prepared, according to the ancient and receiued custome of the countrey, wherein they are brought vp and dwell.

Touching this Rule, it is demanded, whether, if a man see a fashion vsed in other countries, he may not take it vp here, and vse it.

Ans. He may not. For God hath threatened to visite all such, as are clothed with strange apparell. Zeph. 1. 9. And Paul taxeth it as a great disorder in the Church of Corinth, and euен against nature, that men went in long haires, and women went uncovered. 1. Cor. 11. 13. 14. And if this be so, then what a disorder is that, when men of one country, frame themselues to the fashions and attires, both of men and women of other nations. This one sinne is so common among vs, that it hath branded our English people with the

blacke marke of the vainest and most new-fangled people vnder heauen. If a stranger comes into our land, he keepes his ancient & customeable attire, without varying or alteration. We on the contrary, can see no fashions vsed either by the French, Italian, or Spanish but we take it vp, and make it as our owne.

Sixtly, the garments that we make to conuer our bodies, must be such as may expresse the vertues of our mindes; specially the vertues of Modestie, Frugalitie, Shamefastnes. They should be as a booke written with text letters, wherein, at the first, any man may read the graces that be in the hart. Thus Paul exhorteth weomen, that they array themselves with comely apparell, in shamefastnesse and modesty, not with broidered baze, &c. but as becometh weomen, that profess the feare of God, with good workes. 1. Tim. 2.9. 10. And our Sauour commandeth, that the light of our conuertation, euен in outward things, should so shine vnto me, that they seeing our good works, may glorifie the father which is in heauen. Mat. 5.16.

Seuenthly, it must be framed to the example, not of the lighter and vainer sort, but of the grauest, and the most sober of our order and place, both of men & weomen. We haue no expresse rule in Scripture, touching the measure and manner of our apparell: and therefore, the wise and graue presidents of good and godly men, that are of the same, or like

like degree with our selues, ought to stand for a rule of direction in this behalfe. To which purpose Paul exhorteth, *Whatsoever things are pure, honest, of good report, if there be any virtue, &c. thinke of these things which ye haue both learned and received and heard and seene in me, those things doe.* Phil.4.9 Examples hereof, we haue many in the word of God. Of Iohn the Baptist, who had his *garments of Camels haire*, Mat.3.4. Of Elias, who is said to be a *haire man* in respect of his attire, and to be girded (as Iohn was) with a *girdle of lea. ther about bis loines*. 2. King.1.8. For these rough garments, were the principal raiments of Prophets in those times and places, as we read, Zach.13.4. And it was the ordinarie fashion of the Iewish nation, to vse goats-hair, not onely for making of their apparel, but euen of the curtaines, that were made for the vse of the sanctuarie. Exod.36.14. If this Rule were practised, it would serve to cut off many scandalous behaviours, in the conuersations of men. For now a daies, men doe striue, who shal goe before another, in the brauest and costliest attire; hauing little or no respect at all, to the examples of godly and sober persons of their degrees and places. And this their excessive pride and vanitie, is ordinarily maintained, by vniust dealing, in lying and deceipt, by couetousnes, and vnmercifulnesse to the poore: sinnes which are so greatly dishonourable vnto God that the

very earth wherupon men doe liue, can hardly endure the same. Wherfore those that fear God, and haue a care to serue him in holinesse and righteouesesse, ought to hate and detest these courses, renouncing the curious vanity of the world, & testifying the graces and vertues of theiρ minds vnto men, even by their graue and sober gestures and habitus of their bodies.

Sect. 2.

Wearing of apparel?

The Second thing to be considered in the right vse of apparel, is the *wearing* and *using* of it on. Touching which, two speciall Rules are to be obserued.

I.Rule. That we weare and put on our apparel, for those proper Ends, for which God hath ordained the same. The Ends of apparel are specially these.

First, for *Necessitie* sake; that is, for the defending of the body from the extremitie of parching heat, and pinching cold, and consequently the preseruing of life & health. This was the end, for which garments were first made after the fall. And the reason of it is this. Whilst man was yet in the state of Innocencie, before his fall, ther was a perfect temperature of the aire, in respect of mans bodie, and so there was no need of garments; & nakednesse then was no shame vnto man, but a glorious comelines. Now after that Adam, and in him al mankind, had sinned, vanitie came vpon all the creatures; & amongst the

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the rest, vpon the aire a maruelous distemperature in respect of heat and cold. For the remedie whereof, it was ordained that Adam should weare apparel, which God hauing once made and appointed, he hath euer since blessed it as his owne ordinance, as daily experience sheweth. For, our attire which is void of heat and life, doth notwithstanding preserue mans bodie in heat and life; which it could not doe, if there were not a speciall prouidence of God attending vpon it.

The Second Ende of apparel, is *Honestie*. For to this ende doe we put it on, and weare it, for the couerting and hiding of that deformite of our naked bodies, which immediately followed vpon the transgression of our first parents: and in this respect also, were garments (after the fall) appointed by God, for the vse of man.

It is obiected, that Esay prophesied naked and bare-foot, Isa.20.2. and so did Saul, 1.Sam.19.24. I answer first, that which the Prophet did, was done by commandement, as may appeare in the second verse of that Chapter. For the Lord gave him commandement so to doe. Againe, he is saide to be naked, because he put off his vpper raiment, which was sackcloath, or some other rough garment, that Prophets vsed to weare; but it cannot be prooved: that he put off that garment which was next his flesh and skinne.

Concerning Saul, there be two answers giuen. One, that he put off his vpper garment, as Esay did. For we are not to imagine, that he prophecie naked, it beeinge so unseemely a thing, and euen against the Law of nature since the fall. The other answer, and that according to the true meaning of the text is; that Saul, before the Spirit of prophecie came vpon him, had put on and worne his warrelike attire, wherewith he went out to take Dauid. But when the Spirit came vpon him, then he put off his militarie habite, and went in other attire, after the maner and fashion of a Prophet, and so prophecie. And therefore, whereas he is saide to goe naked, the meaning is, that he stript himselfe of his armour, which both himselfe and his messengers vsed, in pursuing after Dauid.

Now touching the Couering of the body with apparell, these things are to be remembred. First, that it must be couered in decent, and seemly sort. Thus Ioseph wrapped Christ's bodie that was dead, in a cleane linnen cloath, together with the spices, Matt. 27. 59. Secondly, the whole bodie must be couered, some onely parts excepted, which (for necessarie sake) are left open and bare, as the hands and face: because there is an ignominious shame, not only on some parts, but ouer the whole body. And here comes to be reprooved, the affected nakednesse vsed of sun-

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dry persons, who are wont to haue their garments made of such a fashyon, as that their neck and brests may be left for a great part vncouered. A practise full of vanitie, and cleane contrary to this Rule groundid in corrupted nature. For if the whole body be ouer spread with shame, by sinne, why should any man by such practise, (as much as in him lies) vncouer his shame to the view of the world? The ende of attire is, to hide the shamefull nakednes of the bodie, from the sight of men. But such persons as these are, doe hereby expresse the vanitie and lightnes of their mindes, by leauing some parts of their bodies open and vncouered. Wherein, what doe they else, but even display and manifest vnto men and Angels, their owne shame and ignominie? Nay, what doe they else, but glorie in that, which is (by the iust judgement of God) reprochfull vnto them? Let all those that feare God, and are humbled in the consideration of their sinnes, which are the matter of the shaine of mankinde, be otherwise affected.

A Third Ende of apparell is, the honouring of the bodie. To this purpose S. Paul saith, 1. Cor. 12. 23. *Vpon those members of the bodie, which we think most unbonest, yet we couthe the greater honour.* &c. v. 24. *God hath tempered the bodie together, and giuen the more honour to that part which lacked.* And in 1. Theſſ. 4. 4. *It is the will of God, &c. that every one of you shoulde know how*

how to posseſſe his vefell in holmeſſe and honoure.
 These words are ſpoken of chaſtitie, but they
 are generally to be underſtood of any other
 vertue belonging to the bodie. Now the rea-
 ſon of this ende is plaine. The bodie of e-
 very beleeuer, is the Temple of the Holy
 Ghost, and a member of Christ, in the kinde
 and place, as well as the loule. Therefore it
 ought to be both holly and honourably v-
 fed.

For the honouring of the bodie with out-
 ward ornaments, we muſt remember this di-
 ſtinction. Some ornaments are inward, and
 ſome are borrowed. Inward, are the grace
 and gifts of God; theſe are our owne. Bor-
 rowed, are gold, ſiluer, pearles, and preſious
 ſtones: and theſe are outward. And of the
 two, more ſpeciall care ought to be had of
 the inward, then of the outward and bor-
 rowed. For theſe are indeede faire and ho-
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 ble, in the ſight of God. And therefore Saint
 Peter exhorteth weomen, that their apparell
 be not outward, as with broidered haire, and gold
 ſet about, or in ſumptuous garments, but that the
 hidden man of the heart be uncorrupt, with a
 meeke and quiet ſpirit, which is before God a thing
 preſious. 1.Pet. 3.3,4.

Now that we may vſe our apparell, to the
 Endes before rehearſed, we are yet further
 to obſerue ſome ſpeciall Rules, which may
 ferue

monour. true for our direction in the right adorning
at they the body.

other First,every one must be content with their
re naturall fauour, and complexion ,that
e rea- God hath giuen them;and account of it, as a
e fe- ketious thing , be it better or be it worse.
Holy for the outward forme and fauour that man
kinde hath, is the worke of God himselfe , fitted
ore it and proportioned vnto him , in his concep-
ly v- tion,by his speciall prouidence.Beeing then
out- the Lords owne worke, and his will,thus to
is di- faine it rather then otherwise, great reason
d, and there is, that man should rest contented with
grace the same.

Bor- Here comes to be iustly reprooued , the
tertious straunge practise and behauour of some in
the these daies, who beeing not contented with
d of that forme and fashion,which God hath for-
bor- med vnto them , doe deuise artificiall formes
ho- and fauours,to set vpon their bodies and fa-
on of ces,by painting and colouring; thereby ma-
ura- king themselves seeme that which indeede
Saint they are not. This practise is most abomina-
arelli ble in the very light of nature , and much
gold more by the light of Gods word ; wherein
the we haue but one onely example thereof, and
sh a that is of wicked Iesabel,2.king.9.30. who is
hong noted by this marke of a notorious harlot,
o the that shee painted her face.For what is this , but
ther to finde fault with Gods owne workeman-
may ship? and to seeke to correct the same,by a
true counterfeit worke of our owne deuising;
which

which cannot but be highly displeasing vnto him.

A cunning Painter, when he hath once finished his worke, if any man shall goe about to correct the same, he is greatly offended. Much more then may God, the most wise and absolute former, and Creatour of his workes, be highly offended with all those, that cannot content themselves, with the fauour and feature they haue received from him, but will needes be calling his worke into question, and refining it according to their owne humours and fancies. Tertullian in his booke *de habitu mulierum*, calls such persons, and that deseruedly, *the Detestabimuris.*

But may some say, if there be any deformite in the bodie, may we not labour to couer it? Ans. Yes; but we may not set any new forme on the face, or habite on the body. Dissembling is condemned, as well in deede, as in word, and such is this.

Secondly, we must place the principall ornament of our soules and bodies, in vertue and good workes, and not in any outward things. So would Paul haue women to array themselves in comely apparell, *with shamefastnes and modestie*, 1. Tim. 2. 9.

Thirdly, in vsing of ornaments before-named, we must be very sparing, and keepe our selues within the meane.

It will here be demanded, What is then
the

the measure that must be vsed? Answ. The Scripture giues no rule for our direction in this point, but the example and iudgement of the sagest and soberest persons in every order, age, and condition; and as they doe and iudge, so must we. As for example: whether a man should weare a ruffe single, or double, or triple, &c. the Scripture, in particular, giues no direction: onely we must looke vpon the example of the soberest, and discreetest persons of our order and age, and that ought to be our president for imitation.

Fourthly, ornaments must be vsed not alwaies alike, but according to times and seasons. It is noted as a fault in the rich gluton, that he went *every day in costly apparell.* Luk. 16. 19. In the daies of rejoycing, we may put on more outward ornaments: and so they vsed of ancient times, at mariages, to put on wedding garments. Matth. 22. But in the daies of mourning, baser and courser attire is to be vsed, as fittest for the time.

Fiftly, we must adorne our bodies to a right ende; to wit, that thereby we may honour them, and in them honour God. Against this Rule do offend those, that adorne their bodies, to be praised, to be counted rich and great persons, and to purchase and procure vnto themselues the loue of straungers. This is the harlots practise, described by

by Salomon at large, Prou. 6.27. & 7. 10. 16. These are the endes, for which we must attire our selues.

And so much of the first maine Rule to be obserued, in the wearing and putting on of apparell.

The second maine Rule followeth. We must make a spirituall vse of the apparell which we weare. How may that be done?

Ans. First, we must take occasion therby to humble our selues, and that in this manner. When we see the plaister vpon the sore, we know there is a wound: and so, the couer of our bodies, must put vs in minde of our shame and nakednes, in regard of grace and Gods fauour, by reason of originall sinne. And we are to know, that it is a dangerous practise for any man, to puffe vp himselfe in pride, vpon the sight and vse of his apparell. For this is to be proud of his owne shame. Nay, it is as much, as if a theefe should be proud of his bolts, and of the halter about his necke, garments beeing nothing els but the couert of our shame, and the signes of our sinnes.

Secondly, by the putting on of our garments, we must be admonished to put on Christ. Rom. 13.14. *Qwest.* How shall wee doe that? *Ans.* Thus: We must conceive Christs obedience active and passive, as a couering; and therefore by praier we are to

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come vnto God in his name, and intreat him to accept this his obedience for vs : yea that Christ may be made vnto vs wisdome, righteousness, sanctification, and redemption. And we on the other side, made conformable to him in life and death, in all mortall dutes. Lastly, that we may haue the same mind, affection, and conuersation that he had.

Thirdly, when we put off our clothes, we then are admonished of putting off the olde man; that is, the nasse and body of sinnefull corruption. And we then put him off, when we can by grace hate sinne, and carrie a resolute purpose in our hearts of not finning.

Fourthly, when we cloth our selues, and gesse our attire to our bodies; this shoulde teach vs a further thing, that it behoueth vs, to gird vp our loynes, to haue our lights burning, to prepare our selues to meete Christ, whether by death, or by the last judgement. If we make not these vses of our attire, we doe not rightly vs, but rather abuse the same.

In a word, to shut vp this point : we are all to be exhorted to make conscience of the practise of these Rules, and to take heede of pride in these outward things. And in way of moriae hereunto; consider first, how great & hainous a sinne Pride is. The greatness of it may be discerned by soure things.

First, in it, and the fruit thereof, superfluity of apparel, there is an abuse of our wealth, to needlessle and superfluous vses, which

H h i ought

ought to be employed to vses more necessary; as to the good of the Church, commonwealth and familie; and especially for the relife of the poore.

Secondly, in this sinne there is an abuse of time. For they that give themselves to pride, spend so much time in the adorning of their bodies, that they haue no leisure for the adorning and beautifying of the soule. Hence it comes to passe, that proud persons abound with ignorance, idlenesse, wantonnesse, and many other enormities.

Thirdly in this sinne there is an abuse of the attire it selfe: in that it is made a signe of the vanitie of the minde, and wantonnesse of the heart, which should be the signe of a heart religiouly disposed.

Fourthly, in it there is a conclusio of order in the estates & societies of men. For where-as one order of men should goe thus attired, and another after another manner; by this it comes to passe, that equall and superior are clothed both alike, and that which should be an occasion to humble vs, is made an occasion to puffe vs vp.

Fiftly, there is a great iugdment threatened against this sinne. Esay. 2. 11. 12. Zeph. 3. 17.

The greatness of this vice, we are to endeavour, by all means possible, to rediceste in our selues

selues. For which purpose, we must be careful to see and feele, and withall to bewaile the spirituall nakednes of our soules; which is a deprauation of the image of God, wherein we are created, according to him, in holines and righteousnesse, the want whereof makes vs vgly and deformed in the eies of God. And the true sense and experience of this, will turne our mindes and thoughts from the trimming of the body, and make vs especially to labour for the righteousness of Christ imputed, as the onely couering which will keepe vs warrie and safe from the stormes and tempests of the wrath of God.

Sect. 4.

In the fourth place, we come to the handling of those Questions, that concerne the Moderation of our Appetite in the Use of Pleasures & Recreations. And these are specially three.

I. Question.

Whether Recreation be lawfull for a Christian man?

Ans. Yea, and that for two causes.

First, Rest from labour, with the refreshing of bodie and minde, is necessarie; because mans nature is like the bow, which being alway bent and vsed, is soone broken in piecess. Now that which is necessarie, is lawfull. And if rest be lawfull, then is recreation also lawfull.

Secondly, by Christian libertie, we are allowed to vse the creatures of God, not onely, for our necessarie, but also for meete and conuenient delight. This is a confesssed truth; and therefore to them, which shall condemne fit and conuenient recreation (as some of the ancient Fathers haue done, by name Chrysostome and Ambrose) it may be said, *be not too righteous, be not too wise.* Eccl. 7.18.

II. Question.

What kindest of recreations and sports, are lawfull & conuenient, and what be vnlawfull and vnconuenient?

Ans. I will first lay downe this ground, that, All lawfull Recreation is onely in the vse of things indifferent, which are in themselves neither commanded nor forbidden. For by christian liberty, the vse of such things for lawfull delight and pleasure, is permitted

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vnto vs. Therfore meete and fitte recreations doe stand in the vse of things indifferent, and not in things either commanded or forbidden. Hence I define three Conclusions, that may serue for the better answer of the Question.

I. Recreation may not be in the vse of holy things; that is, in the use of the word, Sacra-ments, praier, or in any act of religion. For these things are sacred & diuine, they do stand by Gods expresse comandement, & may not be applyed to any common or vulgar vse. For this cause it is well prouided, that the Pageants which haue beeene vised in sundrie cities of this land are put downe; because they were nothing els, but either the whole or part of the historie of the Bible turned into a Play. And therefore the lesse to be allowed, considering that the more holy the matter is which they represent, the more vnholy are the plaies themselves. Againe, all such iests, as are framed out of the Phrases & sentences of the scripture, are abuses of holy things, and therefore carefully to be avoi-ded. The common saying may teach vs thus much. * *It is no safe course to play with holy things.* Lastly, vpon the former conclusion, we are taught that it is not meete, convenient, or laudable for men to moue occasion of laughter in Sermons.

The second Conclusion. Recreation may not be
mis[u]se of the sins or offences of men. They ought

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Nos est bonum ludere cum sanctis.

to be vnto vs the matter of sorrow and mourning. David sheweth vnto us, because men brake the commandements of God, Psal. 119. 136.. The righteous heart of Lot was vexed with hearing the abomination of Sodome. 2. Pet 2.8.

Vpon this, it followed first, that common plaiers, which are in vs in the world, are to be reprooued, as beeing not meet and conuenient matter of Recreacion. For they are nothing els, but representations of the vices and misdeemeanours of men in the world. Now such representations are not to be approoued. Paul saith, *Fornication, coueteousnes, let them not be named among you, as becommeth Saintes,* Eph.5.2. And if vices of men may not be named, vniuersallie the naming of them tend to the reproouing & further condemning of them, much lesse may they be represented, for the causing of mirth and pastime. For, naming is farre lesse, then representing, which is the recallacting of the vice. Indeed Magistrates and Ministers may name them, but their naming must be to punish, and reforme them, not otherwise. Againe it is vnseemely, that a man should put on the person, behauour, and habite of a woman; as it is also for a woman to put on the person, behauour and habite of a man, though it be but for an houre. The law of God forbiddes both, Deut. 22.3. And that law, for equitie, is not merely judiciall, but moral. Nay, it is the law of nature and

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common honesty.

Here also, the dauncing vsed in these daies is to be reprooued; namely, the mad dauncing of men and women, in number & measure, (specially after solemne feasts) with many lascivious gestures accompanyng the same; which cannot, nor ought to be iustified, but condemned. For it is no better, then the very bellowes of lust and vanitie, yea the cause of much euill. It is condemned in the daughter of Herodias, dauncing before Herod. Mark. 6. 22. And in the Israelites, that sat downe to eate and drinke, and rose up to play, that is, to daunce. We reade indeed, of a kind of dauncing commended in Scripture, that Moses, Aaron and Miriam vsed at the redde sea. Exod. 15. 20. And Dauid before the Arke, 1. Sam. 18. And the daughters of Israel, when Dauid gotte the victorie of Goliah, 2. Sam. 6. 14. But this dauncing was of another kind. For it was not mixt, but single, men together, and women apart by themselues. They vsed not in their dauncing wanton gestures, and amorous songs, but the Psalms of praise and thanksgiving. The cause of their dauncing was spirituall ioy, and the end of it was praise and thanksgiving.

It may be alleadged, that Ecclesiastes saith, *There is a time of mourning, and a time of dauncing.* Eccl. 3. And Dauid saith, *I have hast turned my ioy into dauncing,* Psal. 30. 11. And

the Lord saith in Ieremie, O daughter Sion, thou shalt goe forth with the daunce of them that reioyce. Iter. 31. 4. I answer: first, these places speake of the sacred dauncing before named, and not of the dauncing of our times. Secondly, I say, that these places speake not of dauncing properly, but of reioycing signified by dauncing: that is to say, a heartie reioycing, or merrie-making. Besides that, the Prophet Ieremie speaks by way of comparison, as if he should say, Then shalt the Virgin reioyce, *as men are wroote to doe in the daunce.* And it is sometimes the vse of the Scripture, to expresse things lawfull by a comparison, drawne from thins vnlawfull: as in the Parables of the vnrigheteous Judge, the vniust Steward, and the thicke in the night.

The thid Conclusion. We may not make recreations of Gods iudgements, or of the punishments of sinne. The Law of God forbiddes vs to lay a strambling blocke before the blind, to cause him to fall, though it be not done in earnest, but in sport, Levit. 19. 14. Vpon the same ground, we are not to sport our selues with the follie of the naturall foole. For that is the blindnes of his minde, and the judgement of God vpon him. I know it hath beeene the vse of great men, to keepe fooles in their houses: And I dare not condone the fact. For they may doe it, to set besyre their eies a daily spectacle of Gods iudgement, and to con-

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consider how God in like sort; might haue dealt with them. And this vse is Christian. Neverthelesse, to place a spirituall recreation in the folly of such persons, and to keepe them onely for this end, it is not laudable. When David fained himselfe to be madde, before Achilis the king of Gath, marke what the heathen king could say, *Hauie I need of maddemew, that ye haue brought this fellow, to play the madman in my presence? Shall he come into my house?* 1.Salm.21.15.

Againe, the Bayting of the Beare, and Cockefights, are no meete recreations. The baiting of the Bull hath his vse, and therefore it is commandied by ciuill authoritie; and so haue not the oþer. And the Ant ipathie and crueltie, which one beast sheweth to another, is the fruit of our rebellion against God, and should rather knodge vs to mourne, then to rejoyce.

The Second answere to the former Question, is this.

Games may be deuided into three sorts. Games of wit or industry, games of hazzard, and a mixture of both.

Games of wit, or industrie are such, as are ordered by the skil and industrie of man. Of this sort are Shooting in the long bow, Shooting in the caleuer, Running, Wratfling, Fensing, Musick, the games of Chests, and draughtes, the Philosophers game, and such like. These, and all of this kind, wherein the industry

III LBooke. *Cases of Conscience.* Chap. 4.
industry of the mind and body both the chie-
fest stroke, are very commendable, and not to
be disliked.

Games of hazard are those, in which ha-
zard onely beares the sway, and orders the
game, and not witte; wherein also there is
(as we say) chance, yea meere chance in re-
gard of vs. Of this kind is Dicing, and sundry
games at the Tables & Cardes. Now games
that are of meere-hazard, by the consent of
godly Divines are unlawfull. The reasons are
these.

First, games of meere hazard are indeede
lots; and the vse of a lot is an act of religio, in
which we referre vnto God, the determinati-
on of things of moment, that can no other
way be determined. For as the vse of a lotte
there be foure things. The first is, a casuall act
done by vs, as the casting of the Die. The se-
cond is, the applying of this act, to the de-
termination of some particular controversie,
the ending whereof maintaines peace, order,
& loue among men. The third is confession,
that God is a soueraigne judge, to end and
determine things, that can no other way be
determined. The fourth is, supplication, that
God would, by the disposition of the lotte,
when it is cast, determine the event. All these
actions are infolded in the vse of a lotte, and
they are expressed, Act. i. ver. 24. 25. 26. Now
then seeing the vse of a lotte is a soleinne act
of religio, it may not be applied to sporting,

as I haue shewed in the firt conclusion. Secondly, such games are not recreations, but rather matter of stirring vp troublesome passiones, as feare, sorrow, &c. and so they distemper the body and mind. Thirdly, covetousnes is commonly the ground of them all. Whervpon it is, that men vially play for mony. And for these causes, such plaies by the consent of learned Divines, are vnlawfull.

The third kind of plaies are mixt, which stand partly of hazard, and partly of witte, and in which hazard beginnes the game, and skill gets the victorie: and that which is defective by reason of hazard, is corrected by witte.

To this kind, are referred some games at the cards and tables. Now the common opinion of learned Divines is, that as they are not to be commended, so they are not simply to be condemned, and if they be vsed, they must be vsed very sparingly. Yet there be others, that hold these mixt games to be vnlawfull, and iudge the very dealing of the cards to be a lotte, because it is a meere casuall action. But, as I take it, the bare dealing of the cards is no more a lotte, then the dealing of an almes, whenthe Prince Almire puts his hand into his pocket, and giues, for examp's, to one man sixe pence, to another twelve pence, to another two pence, what commes forth without any choice. Now this casuall distribution is not a lot, but onely a casuall

casuall action. And in a lot, there must be two things. The first is, a casuall act: the second, the applying of the foresaid act, to the determination of some particular and vncertaine event. Now the dealing of the cards is a casuall act; but the determination of the vncertaine victorie, is not from the dealing of the cards, in mixed games, but from the wit and skill, at least from the will of the players. But in things that are of the nature of a lot, the wit and will of man hath no stroke at all. Neuerthelesse, though the dealing of the cardes, and mixed games, be no lots; yet it is farre saffer and better, to abstaine from them, then to vse them: and where they are abolished, they are not to be restored againe, because in common experience, many abuses and inconueniences attend vpon them: and things vnnecessary, when they are much abused, because they are abused, they must not be vsed, but rather remooued, as the brasen serpent was, 2. king. 18.4.

III. Question.

How are we to vse recreations?

For answer whereof, we must remember these fourre speciall rules.

I. Rule. We are to make choice of Recreations, that are of least offence, and of the best.

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best report. Phil.4.8. *Whatsoeuer things are of good report, thinke of them.* The reason is, because in all recreations, we must take heede of occasions of sinne, both in our selues and others. And this mooued Job, while his sonnes were a feasting , to offer daily burnt offerings, according to the number of them all, because he thought , *it may be, my sonnes have sinned, and blasphemed God in their hearts.* Job 1.5. And not onely that, but I adde further, we must take heede of occasions of offence in others. Vpon this ground, Paul saies, *that rather then his eating shoule offend his brother, he would eat no meat while the world endureth.* 1.Cor.8.13. In this regard, it were to be wished , that games of wit should be vsed onely, and not games of hazard , because they are more scandalous then the other. Lastly , in things that are lawfull in them selues, we are to remember Paules rule , *All things are lawfull, but all things are not expedient.* 1.Cor.6.12.

II. Rule. Our Recreations must be profitable to our selues, and others; and they must tende also to the glorie of God . Our Sauiour Christ saies , *that of every idle word that men shall speake, they shall give an account at the day of judgment.* Matth.12. 36 . Where by idle words, he meaneth such, as bring no profit to men, nor honour to God. And if for idle words, then also for idle recreations, must we be accountable to him. Againe, S. Paul

Paul teacheth that whether we eat or drinke, or whatsoeuer we doe, we must doe all to the glorie of God. 1. Cor. 10. 31. Therefore the scope and ende of all recreations is, that God may be honoured in and by them.

III. Rule. The ende of our Recreation must be, to refresh our bodies and mindes. It is then an abuse of recreation, when it is used to winne other mens money. The game that comes that way, is worse then vslarie; yea, it is flat theft. For by the law, we may recouer things stolne, but there is no law to recouer things wonne. And yet, if play be for a small matter, the losse whereof is no hurt to him that looseth it, and if it be applied to a common good, it is lawfull, otherwise not.

IV. Rule. Recreation must be moderate and sparing, euen as the vse of meat and drinke, and rest. Whence it followeth, that they which spende their whole life in gamming, as Players doe, haue much to answer for. And the like is to be saide of them that haue lands and possessions, and spend their time in pleasures and sports, as is the fashion of many gentlemen in these daies.

Now Recreation must be sparing, two waies.

First, in regard of *time*. For we must redeeme the time, that is, take time while time lasteth, for the procuring of life euerlasting. Eph. 5. 16. This condemneth the wicked pra-

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ctise of many men, that follow this game & that, to drive away time, wheras they should employ all the time that they can, to doe Gods will. And indeede, it is all to little, to doe that which we are commanded: and therefore while it is called to day, let vs make all the hast we can, to repent and be reconciled vnto God.

Secondly, Recreacion must be sparing, in regard of our affection. For we may not set our hearts vpon spottes, but our affection must be tempered and allayed with the feare of God. Thus Salomon saies, that *laughter is madnes*, Eccles. 2.2, so farre-forth, as it hath not the feare and reverence of the name of God to restraine it. This was the sinne of the Iewes reprooued by the Prophet, that they gaue themselues to all manner of pleasure, and did not consider the worke of the Lord: that is, his iudgements and corrections. Esa. 5. 12. And thus if Sports and Recreations be not ordered and guided according to this and the other Rules, we shall make them all not onely vnyprofitable vnto vs, but vtterly vnlawfull. And so much of the vertue of Temperance.

CHAP. V.

Of Liberalities.



Hitherto we haue treated of
the first sort of Vertues,
that are seated in the will,
which doe respect a mans
own selfe, namely of Cle-
mencie, which standeth in
the moderation of the
mind in respect of anger: and Temperance,
which consisteth in the moderation of our
appetite, in respect of riches, apparel, meate
and drinke, pleasures and recreations.

Now we come to the second sort, which respect others beside our selves. And these belong to the practise either of Courtesie and kindnes, or Equitie and right. Of the first kind, is Liberalitie: of the second is Justice, in shewing or giving Equitie, or Fortitude in maintaining the same. Of these in order.

Liberalitie, is a vertue, seated in the will, whereby we shew or practise courtesy and kindnes to others. The principall Questions touching this Vertue , may be referred to that text of Scripture which is written Luk. 11. 41. *Therefore give almes of those things which ye have, and behold all things shall be cleane*

cleane unto you.

The words are a rule or counsell, deliu-
red by Christ to the Pharisies: and the true,
and proper sense of them, is this. You Phari-
sies, giue your selues to the practise of ini-
stice and oppression, and thereby you defile
your selues, and all your actions. For redresse
hereof, I propound you this Rule; Practise
Charitie in giuing of your almes, let your
outward good actions, proceed from the
inward sincere affection of your hearts to-
wards your brethren; and then shall you at-
taine to a holy and pure vse of your goods.
The counsell of Daniel to King Nebuchad-
nezar, Dan. 4. 24. to breake off his finnes by the
practise of iustice, and his iniquities by mercie to
the afflicted, may be a good Commentarie
to this Text.

In the words, I consider two things: A re-
medie, Therefore giue almes of those thinges you
have; and the fruite that followes vpon
the remedie, and behold all things shall be
cleane unto you.

Sect. I.

The Remedie, is the vertue of Christian
Liberalitie, consisting principally in the pra-
ctise of loue and mercie, in giuing of
Almes.

For the better vnderstanding whereof,
five Questions are briefly to be propounded
and resolued.

I Question.

Who, or what persons must give Almes?

4.Ioh.3.17.

Ans. There be two sorts of men, that are and ought to be giuers of *Almes*.

The first sort are Rich men, who besides things necessarie, haue superfluitie and abundance, yea, much more then things necessarie. These are such as haue *the worlds good*, as S. Iohn saith, whereby they are able to giue and bestow releefe vpon others, out of their abundance. Thus Saint Paul saith, that *the abundance of the Corinthisians, must supply the want of other Churches*, 2.Cor.8.14. Many other proofes might be brought, but these are sufficient in a knowne & confessed truth.

A second sort, are men of the poorer sort, that haue but things necessarie, and sometime want them too. These must sometimes and in some cases giue releefe. And because this point is not so easily graunted, therefore I will proue it by the *Scrip-*

The man that liues by his work, is comman-
ded to labour in his calling, that he may
haue something to giue to thē that want, Eph.4.28. *The poore widow that cast into the*
Lords treasury of her penurie, but two mites,
that is the eight part of a pennie, is commen-
ded; and Christ preferreth her almes, before
the great gifts of the richer sort, Luk.21.2. *The*
Church

Church of Macedonia, beeing poore and in extreme necessitie, doth yet send reliese to other Churches, and is commended for it by Paul. 2. Cor 8, 2. Their pouerfull excused them not frō liberalitie, but they were liberall, not onely according to, but euē beyond their abilities. Our Sauiour Christ himselfe liued of almes: for Ioanna the wife of Chuza Herods steward, & Susana, ministred vnto him of their substance, Luk. 8, 3. Where by the way , we note, that he did not liue by begging , as the Papists affirme, but by the voluntarie ministratiōn and contribution of some, to whom he preached. Now, though he was so poore himselfe, yet he vſed to glue almes of that he had, Joh. 13, 29. The oblations of the Old Testament, for the maintenance of the Altar, were a matter of great cost and charge, in sacrifices, & such like ceremonies: & yet alwere charged with them, the poore , as well as the rich. Now in the new Testament, the materiall Altar is taken away, & yet we haue something in the roome therof namely, those that are poore and destitute, which all men are bound in conscience to releeue and maintaine, as once they were to maintaine the Altar. Saint John commends vnto vs Charitie, not that which consisteth in words onely, but which shewes it selfe in actions, 1. Joh. 3, 18. teaching that the one is no way sufficient without the other. Lastly, all mankind is distinguished into these two sorts: some are gi-

III. Booke. Cases of Conscience. Chap. 5.
uers, some are receiuers of almes: there is not
a third kind to be found in the Scriptures.

Yet here an exception must be added, that
this doctrine be not mistakē. There are some
persons exempted from this dutie, & they be
such, as are in subiection to others, and are
not at their owne disposition. Of this sort are
children vnder the gouernment of their pa-
rents, and seruants subiect to the authoritie
and dominion of their Masters. For the
goods which they haue, are not their owne,
neither may they dispose of them as they liſt:
they therefore must not be giuers.

It may be asked, whether the wife may
give almes without the consent of her hus-
band, considering that she is in subiection to
another, and therfore all that she hath is ano-
thers, and not her owne. *Ans.* The wife may
give almes of ſome things, but with these
cautions; as firſt, ſhe may give of thoſe goods
that ſhe hath excepted from mariage. Secōdly,
ſhe may give of thoſe things which are
common to them both, provided it be with
her husbands consent, at leaſt generall and
implicite. Thirdly, ſhe may not give without
or againſt the consent of her husband. And
the reaſon is, because both the law of nature
and the word of God, commands her obedi-
ence to her husband in all things.

If it be alleaged, that Joanna the wife of
Chuza Herodes steward, with others, did mi-
nister to Christ of their goods, Luk. 8.3. I an-
ſwer.

* ex parabre-
nalibus.

swer. It is to be presumed, that it was not done without all consent.

Againe, if it be said, that Abigail brought a present to Dauid, for the relife of him and his young men, whereof she made not Nabal her husband acquainted, 1 Sam. 25. 19. I answer, it is true, but marke the reason. Nabal was generally of a chaylif and vnmercifull disposition, wherupon he was altogether unwilling, to yeeld releefe to any, in how great necessitie soever; whence it was, that he rayled on the young men, that came to him, and droue them away, ver. 14. Againe, he was a foolish man, and giuen to drunkennesse, so as he was not fit to gouerne his houle, or to dispense his almes. Besides that Abigail was a woman of great wisedome, in all her actions, and that which she now did was to saue Nabals and her owne life, yea the liues of his whole family: for the case was desperate, and all that they had, were in present hazard. The example therefore, is no warrant for any woman to giue almes, vnlesse it be in the like case.

II. Question.

To whom must almes be given?

Auf. To them that are in neede, Eph. 4. 28. For the better conceiving of this answier, we must remember, that there be three degrees

of need. The first is extreme necessitie, when a man is utterly destitute of the meanes of preseruacion of life. The second is great need when a man hath very little to maintaine himselfe, and his. The third is common necessitie, when he hath something, but yet not sufficient or competent.

Now those that are in the first and second degree of need, they are the persons that must be succoured and relieved. For prooef hereof consider those places, Mat. 25. 35. 36. *I was hungry, and ye gave me meat, I thirsted, and ye gave me drinke, I was naked, and ye clothed me, I was sicke, and ye visited me, I was in prison, and ye came unto me.* Where obserue what person Christ commandeth unto vs to be relieved, the hungry, thristie, naked, sicke, habourles, and the captiue or prisoner. Rom. 12. 20. *If thine enemy hunger, feede him, if he thirst, give him drinke.* We must not onely supply the need of our freindes, but also our enemis. 1. Tim. 5. 16. *If any beleevinge man or woman have widowes, let him minister unto them, &c. sh. it there may be sufficient for them that are widowes indeede.* Here widowes that are desolate, without friendes and goods are commended to the liberalitie of the Church. Leuit. 25. 35. *If thy brother be impoverished, and hast the trembling hand, thou shalt relieve him, as a stranger or sojourner, so shall he liue with thee.* By the trembling hand, is meant the man that workes hard for his liuing, and yet can-

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not by his labour get things necessaries, but must needes stretch out his hand, to others that are in better state for helpe.

Here two Questions may further be made. First, whether we must giue almes to beggers? I meane such as goe from doore to doore: for they come vnder the degrees of needie persons.

Ans. Beggars are of two sorts: either such as are strong, able to labour, and doe somewhat for their liuing; or such as are weake and impotent, vnable to take paines for the maintenance of themselves, or those that belong vnto them.

The first sort, are not to be relieved. For touching them, the Apostle hath given this rule, *He that will not labour, must not eat*, 2. Thess. 3. 10. 12. Every man must liue by the labour of his owne hands, and feede vpon his owne bread. Againe, such beggars are theeuers & robbers, because they steale their labour from the Church and Commonwealth, which is as profitable, as land and treasure. In the old lawe, if two men striued together, and the one had wounded the other; the offender was enioyned, not onely to pay for the healing, but for the losse of his time also. Exod. 21. 19 And in like manner, ought such persons to beare the punishment, bothe of their theft, and of the losse of their labour. And the truth is, they that giue to them in this their loose life, doe main-

gaine them in wickednesse.

Yet here one Caution is to be remembred: that, if such a man be in extreme neede, he must be helpeid, rather then he should perish. And the Magistrate is to punish him for his idlenesse, and to compeli him to labour. The Magistrate, I say, for priuate persons have no authoritie to inflict punishment in this case.

As for the other sort, that are vnable to worke, they are not allowed by the word of God, to gather their almes themselues by begging from doore to doore, but to be releueed at home in their houses, Deut. 15. 4. *There shall not be a beggar in thee, v. 11; there shall be ever some poore in the land.* Here the holy Ghost makes a plaine difference, betwene the poore and the begger, forbidding the one, and commaunding to helpe the other. Saint Paule likewise distinguishest of widlowes, whereof some haue rich kindred, and they are to be provided for by them, 1. Tim. 5. 4. Others are destitute of friends and kin-dred, by whom they may be releueed, and such he willett to be maintained by the Church. v. 16. And this is no toleration or approbation of beggers.

Againe, the begging of almes is the very seminarie of vagabonds, rogues, & stragling persons, which haue no calling, nor are of any Corporatio, Church, or Commonwealth. Yea it doth proclaime to the world, in the eares

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Chap. 5 . Cases of Conscience. III. Booke.

of all men, the shaine either of the Magistrate who restraines it not, hauing authoritie : or of the wealthie and able, that they haue no mercy or compassion. It is also a great disorder in commonwealths. For the boldest and most clamorous begger, carries away all the almes from the rest: and so reeleete is distributed both vnewisely and vnequally. And howsoever it is the good law of our Land, agreeable to the law of God, that none should begge that are able to labour; and all men are bound in conscience to see it obserued, that haue any care of the good of this Church and commonwealth: yet it is a plague of our times, and greatly to be bewailed, that it is neglected, and not put in execution.

In the Second place it is demanded, whether we must put a difference beeween persons and persons, in giuing out almes.

Ans. There be thhee differences of men, that are in neede.

The first, is a mans owne: And such are they, that be of his household, for which he that makes not prouision, is worse then an Infidell, as the Apostle speaketh, 1. Tim. 5.8. Those also which are of a mans own blood, as father and mother, &c. Mat. 15.5,6. Now contrarie to this sort are strangers, to whome we must not gue in this case. For to neglect a mans own, & to bestow it vpon forrainers, vntesse there be iust & necessary cause so to doe,

is

is a finne against the law of nature.

A secōd difference of men is this. Some are of the houſhold of faith ſome are otherwiſe. S. Pauls rule is this, that we prefer the before the other, Gal. 6. 10. *Doe good unto all men, but ſpecially to them that are of the houſhold of faith.*

A third difference. Some are our owne poore, of our towne, land, & country: & ſome be ſtrangers in the ſame reſpects. Now how- foever we are debtors to all that we can doe good to: yet thoſe that are neerer to vs in habitation or neighbourhood, are to be reſpected and releueued before others. This the Lord commandeth, Deut. 15. 7. *If one of thy bretheren with thee be poore, within any of thy gates in thy land, which the Lord thy God giueth thee; thou ſhalt not harden thy heart, and ſlowe thine hand from him. And theſe beeing releueued, we may in the next place afford our helpe to o- thers. Thus did the good Samaritan, in caſe of neceſſitie, practice his charitié vpon a ſtranger, Luk. 10. 33. and iſ therefore com- mended by our Sauour Christ.*

III. Question.

How much releefe muſt e- very man giue?

Ans. We muſt put a diſference betweene the almes of priuate men, and of Incorpora- tions or Churches. Touching priuate mens almes, the Scripture hath not determined how

how much must be giuen, but hath left it to the descreet consideration of euery Christian. And yet it must be remembred, which the Apostle saith, that he that soweth sparingly, shall reap sparingly. And againe, *Let every man giue, as he bath determined in his owne heart.* Lastly, he giues a commandement touching the quantitie of giuing, that every first day of the weeke, every one lay aside by himselfe, and lay vp as God bath prospered him; that is, according to the abilitie, wherewith God hath blessed him. 1. Cor. 16. 2.

But two cautions are propounded in the word, touching this quantitie.

First, that we must not so giue almes, that others be eased, and we our selues grieued. 2. Cor. 8. 13. It is not Gods will, that we should giue all that we have in almes, and keepe nothing for our selues, but that we keepe a due proportion in giuing, and doe that godd to others, whereby we may not our selues be hindred or oppressed. Our fountaines and rivers must runne, to serue the necessarie of the stranger, in vs. Pro. 3. 16. 17. But yet the right must remaine our owne, we may not giue away fountaine and water, and all. Luk. 3. 11. *He that bath two coates, let him part with him that bath none,* that is, he that hath things necessarie and in abundance, let him giue freely, yet so as he reserue one coate to himselfe.

Here the Papist is iustly to be blamed, who holdeth

holdeth it a state of perfection, to giue away all, and to liue by begging. For this can not be, seeing it is against Gods commandement, who will have some giuen, and not all, one coate nor both, and so is a state rather of sinne and imperfection.

Secondly, in the case of extreame necessitie (and not otherwise, we must be ready and willing to giue almes, though it be by the selling of our possessions, Luk. 12. 33. *Sell that ye have and give almes:* our Sauours meaning is, in the case of extreame necessitie; when there is no other way to releue those that are to be releued. David notes it as a propertie of a mercifull man, that *he disperseth abroad, and gives to the poore,* Psal. 112. 9. It was practised by the Primitiue Church, in the times of persecution, in the like case. Act 4. 34. 35. And the Church of Macedonia, though they were in want themselves, yet supplied the extreame want of other Churches. 2. Cor. 8. 1, 2.

Now touching the almes of whole bodies, and Churches, this is the Rule: that, they should maintaine the poore with things necessarie, fit, and conuenient, as meate, drinke, and cloathing, 1. Tim. 5. 16. And this serues to confute a grosse errour, maintained by learned Papists; who hold, that whatsoeuer a man hath, aboue that which is necessarie, to nature and estate, he should giue it in almes. But the truth is otherwise: for a man may

may and ought to giue almes more liberally, when he hath abundance, yet so, as he is not bound to giue all, but may reserue euē part of his superfluitie, for the publicke vse of Church and Common-wealth. And to this purpose, is that which our Sauiour saith, Luk. 3.11. *He that bath two coates, that is, things necessary and superfluous, must giue but one,* and that in the case of the greatest neecessity; meaning thereby, that all superfluitie must not be giuen in almes, sauing onely in the case aforesaid of extreame want.

IV. Question.

*How many waies is a man
to giue almes?*

Ans. Three waies. First, by free giuing to the poore. Secondly, by free lending: for this is oftentimes, as beneficiall to a man, as giuing. For this ende, there was a law giuen, Deut.15.8. *Thou shalt open thy hand vnto thy poore brother, and lend him sufficient for his neede which he hath.* Luk.6.35. *Lend, looking for nothing againe,* Exod.22.25. *If thou lend money to the poore with thee, thou shalt not be an usurer unto him, thou shall not oppresse him with usurie.* Thirdly, by remitting due debt, in case of mens decay and extreame pouerty. Exod.22.26. *If thou take thy neighbours raiment to pledge, thou shalt restore it unto him, before the sunne goe downe.* 27. *For that is his covering onely, and this*

is his garment for his skin: wherein shall he sleep: therefore when he crieth unto me (for colde and necessarie) I will heare him: for I am mercifull. According to this law, Nehemiah exhorteth the Rulers and Princes of the Iewes, that had oppressed their poore countrie-men, saying, *Remit unto them the hundredth part of the siluer, and of the corne, of the wins, and of the oyle, that ye exact of them for loane,* Nehem. 5. 11.

V. Question.

*How should almes be giuen,
that they may be good workes,
and pleasing vnto God?*

Ansf. For the right manner of giuing, sundry things are required, but specially these sixe.

First, a man must consecrate himselfe, and all the gifts that he hath & enioyeth, to God and his honour. This dutie is commended in the Church of Macedonia, that *they gave their owne selues first to the Lord, and after unto them that were in needs, by the will of God,* 2. Cor. 8. 5. And thus the Prophet Esay foretelleth, that the citie Tyrus being conuerted, should consecrate her selfe, and her goods to the Lord. Es. 23. 18. *Yet her occupying and her wages shall be holy unto the Lord, it shal not be laid up nor kept in store, but her marchandise shall be for them that dwell before the Lord, to eate suffici-ently, and so haue durable cloathing.*

Secondly, we must giue almes in faist. How

How is that? first, we must be perswaded, that we are reconciled to God in Christ, and stand in his fauour: and then our almes shall be accepted. For, no worke of the person can please God, before the person himselfe be approued of him. Secondly, we must depend vpon God by faith, for the good successse of our almes. Saint Paul compares the poore man to a field well tilled, and almes to the sowing of seede, which hath a most plentifull haruest of blessing following it, 2. Cor. 9.6. Now as the husbandman, casting his seed into the earth, waiteth vpon God for the fruit thereof, Iam. 5.7. so must the good man that giues almes, depend vpon God for the euent thereof. Salomon saies, *He that hath mercy upon the poore, lendeth to the Lord, and the Lord will recompence him that which he hath given,* Prou. 19.17. Upon these grounds must our faith rest, when we doe good to the poore.

Thirdly, we must giue *in simplicitie*. Rom. 12.8. *He that distributeth, let him doe it with simplicitie*, that is, of meere pity and compas-sion, and not for any sinister respect, pleasure, or praise of me. Mat. 6.3. *When thou doest thine almes, let not thy left hand know, what thy right hand doth.*

Fourthly, we must giue *in loue*. 1. Cor. 13.3. *Though I feede the poore wth all my goods &c. and have not loue, it profiteth me nothing.*

Fiftly, *in iustice*. For we must not giue other mens go ods, but our owne truly gotten. Isa.

§ 8. 7. The true fasting is, to breake thine owne bread to the hungry, to bring the poore that wander into thine owne house, &c.

Sixtly, with a bountifull and chearefull minde. 2. Cor. 9, 7. As every man wisheth in his heart, so let him giue, not grudgingly, or of necessitie: for God loueth a chearefull gauer. Our almes must not be extorted, but franke & free. And hence it followeth, that there ought to be no begging from doore to doore, in a Christian Commonwealth. For that shewes, that men part with their almes, of a niggardly and compelled minde. And thus much of the Remedy.

Sect. 2.

In the next place followeth the Fruit of the Remedy, in these words, *And all things shall be cleane vnto you*.

Here first, I will speake of the false, and then of the true and right fruit of Liberalite.

The false Fruit is this, that giuing of almes doth merit forgiuenes of sinne, and satisfie the iustice of God, for the temporall punishment thereof. That we may the better see the error of this doctrine, I will answer the arguments alledged in defense thereof.

Obiect. I. The first is framed out of this text, that giuing of almes *makes all things cleane vnto vs*.

Ans. We must vnderstand the text, thus. If we turne to God, beleue in Christ, and leave

leave all our saines, then are we cleane, and all our actions, and consequently our almes-giving shall be cleane vnto vs: for to the pure all things are pure. Now althes and other things, are theresaied to bee cleane vnto a man, when he beeing himselfe pure, maketh and hath a pure vse of them.

Obiect. II. Dan. 4. 24. *Redeeme thy sinnes, by gining of almes.*

Ans. This place maketh against the Papists: for by sinnes, the Prophet understandeth both the *guylt*, & also the *punishment*. Whereas they affirme, that the guilt of sinne cannot be redeemed, but by Christ alone, and man onely is to satisfie for the temporall punishment offinne. Secondly, the word which they translate *redeeme*, doth properly signifie (as it is in the Chaldee paraphrase) to *breake off*. As if the Prophet should haue said, Thou art, O King, a mightie Monarch, and thou hast vsed much iustice and crueltie: therefore, now repente thy selfe, and breake off the course of thy sinnes, and testifie thy repentance, by doing iustice, and giuing almes to the poore, whom thou hast opprest. Thirdly, the word in the ancient Latine translations, signifieth *to amend*; and then it beareth this fense; Amend thy selfe, and the course of thy life, and let thine iniustice be turned into iustice, thy crueltie into mercie.

Obiect. III. *Make you friends with the ri-
ches of iniquitie, that when ye shall want, they
may*

may receive you into everlasting habitations, Luk. 18.9.

Ans. Receiving here mentioned, is not in regard of merit as though a man could deserve it by giuing almes, but either by way of heartie prayars made by the poore, that they may be received, or els because their almes shall be unto them a pledge and earnest, of their receiuing into Gods kingdome.

Obiect. IV. Pron. 16.6. *By mercie and truth, iniquite is redeemed.*

Ans. 1. Salomons meaning is, that by Gods goodnes, and not ours, iniquity is pardoned. 2. If by mercie, is meant mans mercie, then are we to understand it thus: that mercie and truth, are evident signes vnto vs that our sinnes are forgiuen, and not the working causes of remission.

Obiect. V. Luk. 14. 14. *And shous (which giuest refeefe) shal be blessed, because they can not recompense thee: therefore almes doe merit.*

Ans. When God promiseth reward to the giving of almes, the promise is not made to the worke, but to the worker, and that not for the merit of his person, or worke, but onely for Christ his sake, in whome he is, by whose meanes he stands reconciled vnto God. And so men that practise charitie in giuing of almes, are rewarded with blessednes, not for their almes, but according to the

the mercie of God in Christ.

Now followeth the Right fruit of Almes-giving: and it stands in fourre things, i. need,

First, they are the way in which we must walke to life everlasting. I say the way, not the cause, eigher of life, or any other good thing, that God hath promised.

Secondly, they are effects and fruits of our faith: yea, the signes and seales of Gods mercie to vs in Christ. To this purpose, S. Paul wistheth Timothie, 1. Tim. 6. 17, 18. 19. to charge them that be rich in this world, that they do good, and be rich in good works, and be ready to distribute, laying up signes for themselves a good foundation, agaist the time to come, that they may obteine eternall life. Now where is this foundation to be laide vp? not in heauen, for that is impossible for vs, and it is laide vp for vs, alreadie by Christ; But in our owne consciences, and that is our assurance of Gods fauour in this world, and life everlasting in the world to come: of which assurance, this and other good works, are signes and seales vnto vs.

Thirdly, almes comes in the way of restitution of those goods, that haue beeene gotten fraudulently, though from whome we know not. Thus Zacheus at his conuersion, for wrongs that he had done, he knew not to whome, gaue halfe his goods to the poore, and proclaimed a restitution to those that could come forth and chalenge him.

K k 2 Laistly,

Lastly, almes are a notable remedy against covetousnesse. For he that hath a mercifull heart, to bestow vpon the poore shall easily be content with that he hath, and auoid that faine whereby otherwise he falls into tentations and snares of the Dewill. 1. Tim. 6. 9.

CHAP. VI.

Of Injustice.

Psal. 15.2. *Hee hat walketh uprightly, and worketh righteousness.*



The substance of the whole Psalme is a Question, and an Answer. The Question is, who are the members of Gods Church vpon earth, that shall come to life eternall in heauen. ver. 1. The Answer, is made, in the rest of the Psalme. And in this answer, is contained a description of the parties, by their properties and markes. The first marke is, *walking uprightly*; that is, in truth and sinceritie of religion, which standeth in the sinceritie of faith, and a good conscience. The second note, is the practise of righteousness.

Now Righteousnes, or Injustice, is twofold: the Justice of the Gospel, and the Justice of the Law.

Evan.

Evangelicall justice is that, which the Gof-
pell reveales, and not the Law; to witte, the
obedience of Christ in his sufferings, and ful-
filling of the law, imputed to them that be-
lieue for their iustification; and this is not
here meant.

Legall iustice is that, which the lawrevea-
leth, and withall requireth. And it is either
vniuersall, or particular.

Vniuersall iustice, is the practise of all
vertues: or that, whereby a man obserues all
the commandements of the law. Of this
Paul speaketh, Rom. 10.5. in which place, he
opposeth it to the righteousness, which is by
faith. And Zacharie and Elizabeth, are said
to be *iust before God*, Luk. 1.6. namely, by
this vniuersall iustice; because they walked in
all the commandements, and ordinances of
the Lord, indeauouring in all things to please
him.

Particular iustice is that, whereby we giue
to every man his right, or due: and of this
Dauid here speaketh. The reason is, because
if it were not so, then this seccnd marke
should comprehend vnder it all the rest; and
so there would be no good distinction of
these properties, one from an other.

Particular iustice, is two-fold; in *distribu-
tion*, or in *exchange*, and *contract*. Justice in di-
stribution is that, which keepes a propor-
tion in giuing to every man that honour, dig-
nitie, reuerence, reward or punishment, that

is due vnto him.

Of this, there are moued principally two Questions.

I. Question.

What is that iudgement, which men are to giue, & hold, one to and of another?

Ans. Iudgement, is of two sorts: publicke, and private.

Publicke, which is giuen and administered by a publicke person, in a publicke place. Such is the judgement of the Magistrate, whē he acquitteth men, or according to their deserts condemneth them, to temporall punishment. Of which we may read, 2. Cron. 19.6. Psal. 58.1. Such also is the judgement of the Prophet, or Minister, whereby he doth openly pronounce to men, that beleeue & repent, that their sinnes are remitted, or retai ned, 1. Cor. 14.24. or that, whereby obstinate sinners are deliuered vp vnto Satan, by the censure of Excommunication, or Suspension. 1. Cor. 5.3.4.5.

Private judgement is that, whereby one man giues iudgement privately of another. & touching it, we are to consider two points. First, of what things iudgment must be giue. Secondly, how we are to giue iudgement.

For the first; we must giue iudgement of three

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 three sorts of things; of mens facts, of their
 doctirines, and of their persons. Touching
 facts; the Apostle Paul would not haue vs to
 haue fellowship, *with the unfruitfull workes of*
darkenes. Eph. 5. 11. but rather to reprooue
 them because they are subiect to our iudge-
 ment: and being reprooued by vs, they are
 judged of vs. And our Sauiour doth there-
 fore command vs, when our brother trespass-
 eth against vs, *to goe and reprooue him,* because
 his actions are lizable to our censure.

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Matth. 18. 15.

Secondly, the doctirines of men are to be
 iudged by vs. *Try the Spirits, whether they are of*
God or no, 1.Ioh. 4.1. *The spirituall man iudgeth*
all things, that is, all doctirines. 1.Cor. 2.15.
 And our Sauiour saith. *You shall know them by*
their fruits; that is, partly by their doctrine, &
partly by their liues, being iudged according
to the rule of Gods word. Mat. 7.20.

Thirdly, we may iudge of the persons of
 men. Now men are of two sorts: either in the
 Church, or out of the Church. The members
 of the Church, must be iudged by the iudge-
 ment of charitie, not of infallibility. They
 that are out of the Church, we must suspend
 our iudgements concerning them, and leave
 them to God. For, *what haue I to doe* (saith the
 Apostle) *to judge those that are without? 1.Cor.*
5.12. We may try and examine the person,
 but we must referre the iudgement of con-
 demnation to God alone.

The second point, is; How we are to iudge

one of another.

Anſ The right manner of iudging according to the word of God, I will lay downe in fixe Rules.

The first is; If we know any good thing by any man, whether vertue, or action, we are willingly to speake of it, to commend it, and glorifie Gods name in it, and for it. Thus Paul affirmeth, that the Churches of Iudea, when they heard the word which he preached, glorified God for him. Gal 1.23.

The second Rule; If we know any euill, sinne, vice, or offence by any man, there is a time when we may, and a time when we may not speake of it, and that with good conscience. For the better keeping of this Rule, foure cautions are to be remembred.

First, he that will give sentence of another man, must in the first place, purge & reforme himselfe. To this purpose, Christ commandeth, *first to plucke the beamē out of our owne eie, and then shall we see clearely, to cast ou the mote out of our brothers eie.* Matth. 7. 5. And he that will not doe this, in iudging another, he condemneth himselfe. Rom. 2.1.

Secondly, we must be rightly and truly informed in the matter, before we give iudgement. This was Gods owne practize, who came downe to see, whether the sinne of Sodome was answerable to the cri, Gen. 18.21.

Thirdly, our loue and charitie, must order and

and direct, both our speech and our iudgement of others, that we speake not of them without deliberation. For he that vpon hatred, reports the euill he knoweth by another, is a backebiter. When Doeg the Edomite came, and shewed Saul that Dauid was gone to the house of Abimelech, he tolde no more then the truth; and yet because it proceeded from an euill minde, therefore David accuseth him of hatred, backebiting, flaundering, and vnrighteousnes. Psalm.52.

I.2.

Fourthly, he that speaks the euill he knowes by his neighbour, must haue the testimonie of his owne conscience, to assure him that he hath a calling to doe it.

Now a man is called by God, in three cases. First, when he is commanded by the Magistrate, to testifie what he knoweth. Secondly, when an euill that is in his neighbour, is to be redressed by admonition. Thirdly, when an euill is to be preuented, that it spread not abroad to the infection of others.

These caueats obserued, we may speake the euill we know by others, truly and with an upright conscience. But if they cannot be concealed, rather then a man should blaze abroad the faults of others, wherenvnto he is priuie, he ought to be silent: remembredg alwaies the saying of Salomon, that it is the glorie of a man, so passe by an infirmtie, and not to take notice therof, but by loue to cover a malis-

tude of sinnes. Prov. 19.11.

The third Rule. When a mans speech or action, is doubtfull, and may be taken either well or ill, we must alwaies interpret it in the better part. When Christ was brought before Caiphas the high priest, there came two witnesses against him, who affirmed something of him, which he had spoken: but because they changed and misconstrued his words, turning them to a wrong sense, therefore they are called by the Holy Ghost, to their perpetuall shame and reproch, *false witness*. Mat. 26.90. Againe, the Apostle saith that *Loue thinkes no euill*, 1.Cor. 13.5. therefore loue takes euery speech and action in the better sense.

The fourth Rule. Touching secret offences of our neighbour, we must suspend our judgement of them. The reason is, because loue alwaies hopes the best, and thinkes no euill, 1.Cor. 13.5. And our Sauiuours rule is, *If thy brother trespass against thee, first reproove him priuately, betweene thee and him, and goe no further, if that will preuaile*. Mat. 27.15.

The fist Rule. Against an *Elder*, receive not an accusation under two or three witnessses, 1.Tim. 5.19. By an *Elder*, vnderstand ministers, ciuill gouernours, and all superiours. And if we must not receiue, then much lesse may we frame an accusation against them. This may be a lesson for all inferiours to learne, who take libertie to themselues, to speake what euill

euill they please of their gouernours.

The sixt Rule is, concerning ministers. The Spirit of the Prophets, is subiect to the Prophets, and not to priuate persons, 1. Cor. 14:32. Indeede priuate persons haue power to examine and try their doctrine and ministry: but they must goe no further: for they haue no power to giue iudgment, either of their ministers doctrine, or persōs. The doctrine & manners of teachers, are subiect to the censure of Prophets onely. For example: A priuate man saies, that he may excommunicate, at his pleasure, those that sinne, if he proceed according to the three degrees mentioned, Mat. 18. But this is in him a fault; for he must not iudge in this case, at his owne pleasure, but his iudgement must follow the iudgement of the Church: and when the Church hath giuen censure, then may the priuate man proceede to censure, and not before. So saith our Sauour Christ, Mat. 18. 17. If he beare not the Church, after the Church hath iudged him, let him be vnto thee as an heathen and a publicane.

Here if the Question be made, how a man may with good conscience give iudgement of his owne selfe?

I answer, by obseruing two Rules. First, a man must alwaies in the presence of God, judge himself in regard of his sinnes, both of heart & life, 1. Cor. 11. 31. If we could indee our selues, we shoulde not be iudged. And this iudgement

ment of a mans selfe,must not be parciall, but sharpe and seuere , with true humiliation and lowlines of heart. For this is a true ground of all charitable judgement of others. Secondly, before men a man must suppresse his judgement of himselfe, and be silent : no man is bound either to praise or dispraise, to excuse or accuse and condemne himselfe before others: and grace must teach him thus much, not vainely to commend or boast of of his owne gifts and actions; but rather to burie them in silence, and referre them to the judgement of others.

Now to conclude this point. The doctrine deliuering, is most necessarie for these times. For the fashion of most men is, to give rash and sinister judgement of others ; but themselves they will commend, and that highly. If any thing be euill saide or done, all men must haue notice of it. If a thing be doubtfull, it is alway construed in the worser part. If a thing be done of weaknes and infirmitie, we aggrauate it, and make it a double sinne. We are curious in searching and inquiring into the liues of others, that we may haue something to carpe and finde fault with. But let this be remembred, that as we judge, so we shall be judged; first, of God by condemnation, and then by hard and vnequal judgement from others. Againe, what is it that makes men to be open mouthed, in dechring and censuring our faults, but this ; that we

we open our mouthes to the disgrace and defamation of others? Wherefore, if we would haue other men to iudge of vs, and our actions in loue, we must also make con-science, to giue charitable iudgement of them.

II. Question.

How one man shoulde honour an other?

Ans. That we may rightly honour men, we must first know the causes, for which men are to be honoured. And that the causes of honour may be conceived, I will lay downe this Grouud. Honour is in the first place principally and properly to be givene unto God. 1. Tim. 1. 17. To God onely wyls, be honour and glorie. The reason hereof is refreded in the Lords prayer; because his is kingdome, power, and glorie. Againe, God is goodnes it selfe: his goodnes and his essence are one and the same: therefore honour is due to him in the first place. Now euery creature as it commeth neare vnto God, so it is honourable, and the more honourable, by how much nearer it commeth vnto him. But man especially, by how much nearer he commeth to God in divine things, by so much more is he to be honoured in respect of other creatures. From this Ground doe follow these Conclusions.

First, that Man is first of all to be honoured,

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 red, for vertues sake: because there is principally, standes the interneall image of God, Rom. 2.10. To every man that doth good, shall be honour, glorie, & peace; to the Jew first &c. Now whereas the Question might be, Who is the Jew, to whome this honour must be yeelded? Paul answers, vers. 29. that he is not a Jew, which is one outward, but he is a Jew, who is one within. And the circumcision is of the heart. And Salomon saith, that Honour is unseemely for a foole, Prou. 26. 1. And the Holy Ghost to the Hebrewes saith, that by faith, our Elders were well reported of. The Heathen man Marcus Marcellus a Roman, dedicated a Temple to the Godlesse of Honour, and the way to that temple was, by the house of Virtue.

The Second Conclusion is, That man is to be honoured, not onely for ympe, but also for diuine representations of other good things: in a word, because one man before an other, beareth the image of something that is in God, As First, of his Majestie. Thus the King is honoured, because in his Majestie and state, he satrieth a resemblance of the power and glorie of God; so as that which is said of God, may be also spoken of him. Hence it was, that Daniel said to Nebuchadnezar: O King, thou art a King of Kings, and why? for the God of heaven hath given thee kingdom, power, strength and glorie, Dan. 2.37. Secondly, of his Dominion. Thus the husband is to be honoured of the wife, because he beareth

beareth before the woman, the image of the glorie of God; yea, of his prouidence, wisedome, Lordship, and governeinent. 1. Cor. 11.7. Thirdly, of his *Paternitie*: and so the father is honoured of the sonne, because he beares in his person the image of Gods paternitie, or father-hooode. Fourthly, of his *Eternitie*; and hence it is, that honour is giuen to the aged, before the young man, because he beareth the image thereof. Thus we see that Divine representations, doe imprint a kind of excellencies, in some persons, and consequently doe bring forth honour.

The third conclusio is, That men are to be honoured, euen for the vertues of others, to whom they stande in relation. Thus the sons of Princes are called by the honourable name of Princes. The children of Nobles, are esteemed by birth Noble. Thus Dignities doe ruane in discens, & the posteritie is honoured in the name of the ancestours, but principally for the vertues of thee ancestours.

The fourth Conclusio is, Men are to be honoured for their Riches. I meane not for riches simply, but for the right vse of riches; namely, as they are made instrumentus, to uphold and maintaine Virtue.

If it be said, that to honour rich men, is to have the fauor of the Lord Iesus Christ in respect of persons, Jam. 2.1. I answer. In that place, we are not forbidden to honour rich men; but the Apostles meaning is, to reprove

prooue a fault of an other kinde, when men preferre riches before piety; when rich men are honoured beeing vngodly, and when godly poore men are despised and reieected, because they are poore.

Now having premised the Ground, we come to giue Answer to the Question before propounded. A man therefore is to honour every one in his place, whether he be his superiour, equall, or inferiour. Yea there is a kinde of honour to be performed to a mans owne selfe. The truth of this Answer we shall see in the particulars that follow.

Sect. I.

Touching the honouring of Superiours, these Rules are to be obserued.

First: All Superiours must have reverence done vnto them, whether they be Superiours in age, in gifts, in authoritie, or howsoeuer, and that because they are Superiours.

The actions of Reverence due to all Superiours, are principally sixe. The first is, to rise vp before the superiour. *Leuit. 19. 32. Thou shalt rise up before the hoare head, and honour the person of the old man.* The second, when they are comming towards vs, to goe and meeete them. Thus, when Abraham saw the three Angels comming toward him, he ranne to meeete them from the tent doore, *Gen. 28. 3.* And king Salomon, when his mother Bathsheba came towards him, to speake vnto him

for

for Adoniah, the text saith, *beyose vped meete her*, 1. King. 2. 19. The third, to bow the knee before the superior. Thus wee read in the Gospell, that a certaine man comming to Christ, as he was going on the way, kneeled vnto him, Mark. 10. 17. Thus Abraham ranne to meete the three Angels, and bowed himselfe to the ground. Gen. 28. 2. And the same Abraham, els where, bowed himselfe before the people of the land of the Hitties, Gen. 13. 7. The fourth, to giue them the first and highest seat or place. This our Saviour Christ meaneth in the parable, wherein he willeth those who are invited to a banquet, to yeeld the chiefest place to them, that are more honourable then themselves. Luk. 14. 7. And it is set downe as a commendation of Iosephs brethren, that they sat before him in order, the eldest according to his age, & the youngest according to his youth, Gen. 43. 33. Here we must remember; that though in common practise among men, the right hand is a note of superioritie, yet in Scripture the practise is contrarie. For in the article of our Creede, *Sitting at the right hand* signifieth, the inferioritie of the Mediator, in respect of the father; though it be a token of his superioritie, in regard of the Church. And so must the place be understood, (1. King. 2. 19. where it is said; that Bathsheba sat at the right hand of Salomon,) namely, that it was an argument of Superioritie, wherunto he preferred her

before the people; but it shewed her inferiortie in regard of Salomon himselfe. And this custome is frequent, both in the scriptures, & in humane writers. The first, to gue libertie of speaking in the first place. This was the practise of Elihu, one of the friends of Job, who beeing the youngest in yeares, dared not to shew his opinion, till Job and others, who were his ancients had spoken. But when they had left off their talke, then he is said to have answered in his turne, Job. 32.6. 7. 17. The sixt, to give the titles of reverence to all superiours. Sara according to this rule, called Abraham Lord, 1. Pet. 3. 9. The man in the Gospell, comming to learne something of Christ, calls him by this name, *Good Master*, Mar. 10. 17. And Anna rebuked by Eli, answered him with reverence, and said, *say, my Lord*. 1. Sam. 1. 25.

The second Rule touching honour due to superiours, is more speciall, touching superiours in authoritie; namely that they also must be honoured. And this honour shewes it selfe in foure things.

The first is, *speciall reverence*: which stands in the performance of two duties. The former is, to stand when our superiors doe sitte. For thus Abraham after he had received the Angels into his tent, and prepared meat for them, serued himselfe by them vnder the tree, giuing attendance, while they did eate, Gen. 18.8. In like manner, when Moses sat in judge-

judgement, the people are said to haue stood about him, from morning vntill euening, Exod. 18. 13. The latter is, not to speake, but by leave! A dutie alwaies to be obserued, but specially in the courts of Magistrates. Example whereof we haue in Paul, who beeing called before Felix the gouernour, did not speake a word, yntill the gouernour had benned vnto him, & giue him leauue. Act. 24. 10.

The second thing is *subiectio*; which is nothing els but an inferioritie, whereby we do (as it were) suspend our wills and reasons, and withall cause them to depend (in things lawfull and honest) vpon the will of the superior. This subiectio is yeelded to the authortie of the superior, and is larger then obedience.

The third is *obedience*; whereby wee keepe and performe the expresse commandement of our superior, in all things lawfull and honest. It standeth in sundry particulars, as First, it must be in the Lord, and as to the Lord himselfe, *what so ever ye doe* (saith the Apostle,) *doe it heartily, as to the Lord, and not unto men*, Col. 3. 23. Againe, obedience must be performed even to superiors that are euill. Thus Peter exhortis seruants to be subiect to their Masters, in all feare, not onely to the good and courteous, but also to the froward, 1. Pet. 2. 18. Thirdly, it must be done to Rulers, in whome we see weaknesses. For their infirmitiess ought not to hinder or stoppe our du-

tie of obedience, considering that the commandement of honouring the father and mother is generall without exceptiō. Fourthly, it is to be performed to them that are Deputies to Rulers, yea, which are deputies of deputies. *Submit your selues (saith Peter) unto all manner ordinance of man, for the Lords sake, whether it be unto the King as unto the superiour, or unto gouernours, as unto them who are sent of him, &c. 1. Pet. 2. 13. 14.* Fifthly, though punishment be wrongfully, and most vnjustly imposed by Rulers, yet it must be borne without resistance, till we can hane our remedie. *For this is thankeworthie, if a man for conscience toward God, endure griefe, suffering wrongfully. 1. Pet. 2. 19.* The practise of this we may see in Hagar, the handmaid of Sara, who is commanded by the Angel, to returne againe to her dame, and humble her selfe before her, though shee had dealt very roughly with her, Gen. 16.9.

The fourth thing due to Superiours in authoritie, is *Thankesgiving*, in praising God for their paines, authoritie, and gifts principall. Thus Paul exhorts, that *prayers, intercessions, and thankesgiving, be made for Kings, and all that be in authoritie, 1. Tim. 2.1.* The reason is, because beeing ouer vs in authoritie, we haue the benefit of their gifts and authoritie. Gen. 45.9.

Sect. 2.

In the second place commeth to be considered, our honour due vnto our Equalls. Concerning which, there be two Rules.

I. Rule. Equalls must esteeme better of others, then of themselves. Thus Paul exhorts all men, in meeknes of minde, without contention or vaine-glorie, to esteeme others better then themselves. *Phil. 2. 3.*

II. Rule. Equals, in giving honour, must goe one before another. *Rom. 13. 10.* where the Apostle saith not, in taking honour, because the dutie by him prescribed, concernes not all persons, but those alone who are of a like or equall condition.

Sect. 3.

A third sort, to whomie honour is to be yeelded, are inferiours. And the honour due vnto them is, without all contempt, in meeknes of Spirit, to respect them as brethren. This dutie the Lord commands expressly to the King; *That his heart be not lifted up above his brethren.* *Deut. 17. 20.* The same was the practise of Iob, who saith of himselfe, that he did not contemne the judgement of his servant, or of his maid, when they did contend with him, *Iob. 31. 13.* Naaman the Syrian thought it no disgrace, to be advised and ordered by the counsell of his seruants. *2. King. 5. 13.* And true it is, that all superiours ought

to keepe their state and place; yet so, as they haue respect also to such as are inferiour to them, without scorne or contempt.

Sect. 4.

Lastly, there is a kind of honour to be performed to a mansowne selfe, which duty the Apostle exhorteth vnto, Phil.4. 8. where he saith; *If there be any vertue, if there be any praise, thinke on these things.* By which he would teach vs, not onely to tender the honour of our superiours, equals, and inferiours, but euen of our selues, in seeking after vertue and praise that followeth after it.

But how should a man in a right manner honour himselfe?

Ans. By obseruing two rules.

I. Rule. We must preserue our selues in body and soule; specially, we must keepe the body, that it be not made an instrument of sinne. For when we doe vse our bodies as instruments of vncleanness, then doe we bring a shame vpon them. And it is the will of God, that *every man shoud know, how to posseſſe his vefel in holines, and honour,* 1. Thes.4.4. And that which is said of the bodie, is to be vnderſtood of the hand, the heart, the tongue, and all the parts and members thereof.

II. Rule. If we would truly honour our selues, we must honour God in all our waies. For *God will honour them, who honour him,* 1. Sam.2.30. Now to honour God, is to honour him

him according to his will and word , in the duties of good conscience and good life. On the contrarie, they that dishonour God, God will dishonour them before all the world. And this must teach ys euen to dedicate our selues to God and his glorie , in the whole course of our callings, whether in the Church or commonwealth.

&c.&c.&c.

&c.&c.

&c.

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He is exceeding poor in his body, but
on the other hand he is exceeding rich in
his soul, which is full of divine wisdom, and
which is the root of all his earthly wealth.
He is poor in his outward life, but
is rich in his inward life; he is poor in his
possessions, but is rich in his knowledge,
and in his spiritual gifts. He is poor in his
material possessions, but is rich in his
spiritual possessions.

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